



The Reminiscences

of

William A. Booth.

Three score and ten years of active
Service

1805=1895.



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THREE SCORE AND TEN YEARS

OF ACTIVE LIFE

IN

NEW YORK.

1821-1892.

THE REMINISCENCES

OF

WILLIAM A. BOOTH,

BORN, NOVEMBER 6, 1805.

DIED, DECEMBER 28, 1895.

"THE GLORY OF CHILDREN ARE THEIR FATHERS."

A large, complex arrangement of small, stylized figures or symbols, possibly representing a large-scale architectural plan or a decorative pattern. The figures are arranged in a grid-like fashion, with some larger, more prominent figures interspersed among smaller ones. The overall effect is a dense, intricate composition.

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UNIV. OF
CALIFORNIA

SUNSET.

SUNSET.

Our aged Father celebrated his ninetieth birthday on the sixth of November, eighteen hundred, and ninety-five. The day was one of very great happiness. Children and friends gathered about him, and those, who could not be present, remembered him with offerings of flowers, and messages of love. During the week of the birthday, he took occasion to attend meetings of the Committees and Boards, with which he had been connected for many years, and his appearance was greeted with expressions of respect and affection. No one supposed that he was near the end of his useful career. His mind was clear, while his physical strength appeared to be sufficient to meet the demands that might be made upon it for many years. He was interested in all the leading events of the day, and was still an active participant in many important affairs. There was every prospect that he might keep on as he was going, until he had crossed the line of the next century.

On the day after Thanksgiving Day, his daughter Mary, with two of her children, returned from a brief

absence in Europe. He had awaited their coming with eager anticipations, and he found unusual pleasure in listening to their experiences of travel. With them, he went to church on Sunday, where he heard his pastor, the Reverend James Eells, explain a course of Bible study, that had been prepared for the Sunday School. He expressed his approval of the course, and his pleasure in the service. Then he went home, to be seen no more of men. A slight cold developed into pneumonia. For a week, he was in his library, engaged as usual in reading, writing, and conversation, but with steadily failing strength. His last letter, written on Friday, December sixth, bears evidence of intense feebleness. The hand must have trembled, as it held the pen, for the writing is unlike the beautiful penmanship which was so familiar to his many correspondents. Yet he had not lost hope, for this letter closed with the sentence: "I have had a bronchial cold, this week, and Dr. Baldwin has been trying to cure it. It improves slowly." Two days later, he went to bed. When told that it was expedient for him to remain in bed, he answered: "I have never been accustomed to stay in bed." He yielded, however, to the desire of his physicians, and

consented, also, to accept the services of a trained nurse. Through his long life, he had enjoyed such uniformly good health, that he had been independent of assistance, and it was a trial to him to be waited on.

Once in bed, however, he accepted the situation philosophically, and, for a few days, he kept up his interest in what was going on. An important letter was dictated, and the daily papers were read. But, while the pneumonia yielded to treatment, the heart action became very irregular. Intense weakness oppressed him. The days seemed long, and the nights longer than the days. But he did not complain. To his sons, he gave careful directions as to matters of business, while his daughters heard his appreciative and loving words, as, with the faithful nurse, they ministered to his wants. He knew that he was in a critical condition, and yet he said that he should probably get up to live a little longer. He seemed to think it desirable that he should live, for life to him was precious, and the work that he was doing, especially for Christian Missions, was of intense interest to him. He did not talk much. His attendants were directed to keep him very quiet. But he made a few charac-

teristic remarks, which indicated the direction of his thoughts. "I have given unusual attention to the subject of the future life," he said to one of his sons, "and I feel quite familiar with its conditions." On his table, the past few years, have been books on that subject, which he had been reading in connection with the Bible. When another son, after prayer, said to him, that, "underneath are the everlasting arms," he answered with emphasis, "That's so." But he needed no last words, to bear witness to the strength of his Christian faith. For sixty-five years, he had believed on the Lord Jesus Christ, and it is not known that a doubt had ever disturbed him. He had been a living epistle, and men, for these sixty-five years, had been observing him to learn what the life of God in man may be.

For three weeks he was in bed, and then God gently took him to Himself. It was easy for him to die. Our brother Robert was by his side, and received a recognition, only a few minutes before his last breath. Robert then left him, that he might sleep. After a short nap, the nurse gave him a little milk which he drank. Then immediately he gasped once or twice, and all was over. There was no struggle, no pain.

When we entered his room, we found his lifeless body on the bed, but he, our aged Father, was not there. The noble spirit, whose thoughts and efforts had given the world so many opportunities and blessings, was gone. We stood in silence, and wept, that we should hear his voice no more, while, even then, he must have been listening to the "well done," which a life like his receives at the throne of God.

On Monday, December thirtieth, at sunset, we met with his neighbors and friends, in the Englewood home, where Mr. Eells read appropriate selections of Scripture and offered Prayer, and Mrs. Canfield and Miss Minnie Nichols sang two or three of the songs of his faith. Then on Tuesday morning, his body was borne to the church of our brother Robert, in New York, where the funeral services were conducted by the Reverend H. T. McEwen, D. D., of the Fourteenth Street Presbyterian Church, of which our Father was a member and a Ruling Elder, and by the Reverend F. H. Marling, D. D., a former pastor, and the Reverend J. D. Wells, D. D., the President of the Presbyterian Board of Foreign Missions. The pall bearers were: Messrs. Elbert A. Brinckerhoff, D. Willis James, John S. Kennedy, Ezra M. Kings-

ley, Caleb B. Knevals, John A. McCall, Charles Stewart Smith, John W. Sterling, William C. Sturgis, Archibald H. Welch.

The following organizations were represented :

American Exchange National Bank.

Third National Bank.

New York Life Insurance Company.

Seamen's Bank for Savings.

New York Security and Trust Company.

Woodlawn Cemetery Association.

Seventh Regiment Veteran Association.

Seamen's Friend Society.

Children's Aid Society.

Board of Foreign Missions of the Presbyterian Church.

Union Theological Seminary.

Fourteenth Street Presbyterian Church.

After the services in the church, a special train carried the members of the family to Woodlawn Cemetery, where his body was placed in the grave between those of the two mothers of his children. At the grave, his son Robert repeated the solemn words of Commitment, and his son Henry offered Prayer, and pronounced the Benediction.

Now that his life on this earth is finished, it is possible to form some adequate estimate of its value, and also to appreciate the characteristics that have been prominent in his career. He has left a few reminiscences, dictated in recent years, which contain his own views of the influences that affected him favorably, and also of his work. These reminiscences are the story of a life, which illustrates the providence of God, and emphasizes the importance of industry, integrity, sympathy and Godliness. An aged Christian must be the instructor of succeeding generations, when he can say, with St. Paul, "By the grace of God, I am what I am ; and His grace which was bestowed upon me was not in vain ; but I labored more abundantly than they all ; yet not I, but the grace of God which was with me."

THE REMINISCENCES.

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My father was Capt. William Booth, the son of John Booth, who was the son of James Booth, who was the son of Joseph Booth, who was the son of Richard Booth, who settled in Stratford, Connecticut, about 1638-40. My father owned and commanded a sloop, which carried the produce of Stratford and Derby to New York and Boston. He was the captain of a trading vessel. When returning from Boston in 1810, on the eighteenth of October, the sloop was upset in Boston harbor, and my father, my brother, and my uncle were drowned.

My mother was left with five children. She was Mary Ann Lewis, daughter of Joseph Lewis of Old Mill Hill, and was a woman of stern, energetic qualities and sound judgment. She managed affairs with great ability. My father lost most of his property with the vessel, but left a farm and money enough to enable my mother, with great economy, to bring up her family, and to educate them in a moderate way. My oldest brother, William Lewis, worked the farm, until he went to New York in 1815. Then my next

brother, Charles Henry, managed it for two or three years, and at the age of thirteen, the care of it fell into my hands, under the direction of my mother. I did the work for three years, planting potatoes and corn, and gathering them, making stone fences, and using the stub-scythe, and doing all the other work of a New England farm, until I was sixteen years of age.

Previous to going to New York, in 1821, I attended the Stratford Academy, and got as good an education as that could afford, studying in the winter, and only a part of the time in the summer ; and at other times attending to the farm and domestic affairs ; so that when I went to New York, my education was very deficient, particularly in penmanship. To improve my handwriting, I went to an evening writing school, conducted by Luther Jackson, for nine months, and should have continued longer, but that the evenings were required in my business.

About 1819, a Sabbath School was established in the Stratford Congregational Church, and I attended it. I was taught by a lady, and learned the whole of The Sermon on the Mount, committing it to memory. In 1820, Dr. Ashael Nettleton, the Evangelist,

preached in Stratford, and held inquiry meetings. I attended the meetings and received some serious religious impressions, which, however, soon passed away.

In 1821, at the age of sixteen, I went to New York. My cousin, William A. Tomlinson, decided to remove his business from Stratford to New York, and to go into partnership with my brother-in-law, Joseph Otis Walker. Mr. Tomlinson was to conduct the business for a time, while Mr. Walker was to go to Port-au-Prince, where he had been engaged in business for several years, to collect his capital, and on his return, to take an active part in the business in New York. We came to New York on October first, 1821. We left Stratford on Wednesday morning in a sloop, and arrived Friday morning. I accompanied Mr. Tomlinson as his only clerk, and lived in his family for two or three years. Mr. Walker, on the last of October, sailed for Port-au-Prince in the ship "Sea Fox." When two or three days out at sea, the vessel was struck by a squall of wind and capsized, and Mr. Walker and the other passengers were drowned. His death changed the purposes and plans of Mr. Tomlinson, yet he continued in business by himself for about eighteen months.

I lived at his house in Harrison Street, and walked from there down to the store in Front Street, near to Fulton. During the winter, I made the fires, swept out the store, and swept the sidewalk to the middle of the street, and acted as a general clerk.

In the middle of July, 1822, the yellow fever broke out in New York, and we were compelled to move our goods to Bridgeport, Connecticut. The family of Mr. Tomlinson went to Stratford. His family were sick during most of the summer. I took charge of the goods, walking from Stratford to Bridgeport daily, (about four miles,) and sold the goods; and before the close of the season, disposed of all of them, and collected the amounts due. On the last of October, we returned to New York.

The yellow fever broke out in Rector Street, and gradually spread until it reached as far north as Chambers Street. The streets were fenced in as the disease advanced, and no persons were allowed to go into the infected district, without a permit. The banks and other institutions, and the merchants moved up to Greenwich, and there provided temporary accommodations for business. They continued

there until the close of October, when they returned to the lower part of the city.

While boarding, as I did, from 1823 to 1828 at the house of Mr. Judson, 272 Pearl Street, with a large number of young men, one of the young men with whom I was intimate loaned me a copy of "Dick's Christian Philosopher, or the Connection of Science with Religion," which his employer had given him to read. I became very much interested in the book, and afterwards purchased all the volumes which Dr. Dick had written. The reading of these volumes seriously impressed my mind, and I became more thoughtful on religious subjects.

In the spring of 1823, Mr. Tomlinson took into partnership with him Mr. Stephen I. Brinckerhoff. The firm continued until 1825. In the summer of 1825, the firm, not having been very successful, Mr. Tomlinson proposed to me to put in some capital, and to go into business with him. I applied to my family for funds. My brother at Petersburg, Virginia, offered to furnish me a part of the amount, and my sisters offered to furnish me the other part. But the cotton speculation of the summer of 1825, which was very active, broke, in the early part of Septem-

ber, by the failure of a number of houses in Liverpool, which was followed by the failure of a number of houses in New York. My brother was interested in this cotton speculation, and was thus unable to furnish me with the money as he intended; but he said that I might sell the farming lands at Stratford, and thus provide myself with capital. I went to Stratford in the summer of 1825, and sold the farming lands, and the house that my grandfather had given to us; and each of the members of the family allowed me to have the use of the money for my capital in the business. My own proportion was about one thousand dollars, and with this capital I went into partnership with Mr. Tomlinson, on the first of September, 1825.

In 1829, we made some bad debts which about used up my one thousand dollars. But the business had gone on increasing. We had turned the business from a grocery to a commission business. My brother sent considerable consignments to us. In 1827, the business was quite successful. In connection with it was the sale of sugar from Philadelphia.

In 1828, the business continued to increase, and we then became connected with merchants in Phila-

delphia, who were engaged in the China trade, and that brought us their ships, and led us into the China business. So that our business was that of selling on commission, for different houses in Philadelphia, sugar, teas, coffees, &c., and also that of acting as the consignees of ships from China.

In 1828, I had become sufficiently well off to think that I might settle in life, and I became engaged to Miss Alida L. Russell, the niece of Robert M. Russell, in whose family she had been brought up, and the daughter of Charles Russell of Morristown, New Jersey. I was married on the fourth of February, 1829. On the evening of our marriage, my wife brought me a Bible, and asked me to read a chapter, saying that she had always been accustomed to read a chapter before retiring.

In the summer of 1829, I hired the house No. 44 Dominick Street, and moved into it in September. I hired it at a rental of \$400 a year, and lived in the house until the spring of 1835. We attended the church of Dr. Samuel Hanson Cox, and I entered the Sabbath School, and became librarian and teacher. At the same time, I was a tract distributor in the Fifth Ward, under the superintendence of Arthur

Tappan. While thus engaged, my mind became more and more deeply impressed with the question whether I should continue to distribute tracts for the benefit of others, when I was myself not living a Christian life. In the autumn of 1830, in October, Dr. Cox gave an invitation for persons to attend an inquiry meeting at his house. I thought I would go. I started, and got nearly to the house, when I asked myself whether I was fit to go, and whether I had better go. I stood on the sidewalk, reflecting a little while, which way to turn, and at length decided to go to the meeting. I entered, and found a number of others there. The Doctor said a few words to me, and said that he would like to see me the next morning. I went up to his house, and had a long conversation with him. I explained to him the state of my mind, and my difficulties, which he removed. He presented the subject of religion to me in a strong light, and I then decided to yield myself to Christ, and become His follower. I united with the church in the following month of November, and at once became actively engaged in Christian work.

In January, 1831, there began to manifest itself in the congregation, a good deal of religious interest.

There was also considerable religious interest in the city. Towards the close of that month, more frequent meetings were held, and at length a union four days' meeting was proposed, to be held in the Broome Street Central Church. That meeting was held, and was so largely attended, that it was continued for several weeks. There was preaching morning, afternoon, and evening. Services in other churches were also held, and the services in the Laight Street Church, were more frequent. The number of converts attending these services was very large. Those who afterwards connected themselves with the Laight Street Church, were about 120, at the March communion; and about 80, at the May communion, which at that time was considered a most unprecedented number. I took an active part in this religious work, and in endeavoring to persuade those of our friends, whom I thought were out of Christ to become Christians. Quite a number of them did, including my wife, who joined the church at the March communion, my brother and his wife, and my wife's uncle, as well as other members of our family. This was one of the most remarkable revivals that has been known in New York. At the same time, there were extensive reviv-

als in other parts of the country, generally preceded by a four days' meeting.

In the month of May of that year, there came a gentleman from Scotland named David Nasmith, a very zealous and devoted Christian, who had formed missionary associations in England, and proposed to form a Young Men's Missionary Association in New York. The Rev. Mr. Kinney, a young man just entering the ministry, and Mr. Nasmith, and some others, organized at my house, in May, 1831, the American Missionary Association, of which I became the president. It was an association to do almost all kinds of Christian work ; but it undertook too much to be of permanent success. However, it flourished for a while, and a New York Young Men's Association, auxiliary, was formed, and embraced a large number of active young men. In consequence of some differences of views in that association, it was discontinued after a few years. There were many auxiliary associations, however, formed in various parts of the country. Afterwards, many of these ceased to exist, or were converted into lyceums. The New York Association continued for about five years, and the American Missionary Association for about eight years.

In the summer of 1831, I took my family to my native town, Stratford, Connecticut. When I reached there, I found that the Congregational Church had not been open for services more than three times in three months, in consequence of being without a pastor, and of there being two parties in the congregation, about equally divided—one a party of earnest, active Christian workers ; the other a party indisposed to any activity in church matters. After being in Stratford one Sunday, without any religious services, on Monday morning, I hired a horse and carriage and went to New Haven. I drove to Dr. Nathaniel W. Taylor's house, and told him of the situation in Stratford, and said that I had come over to New Haven to see if he could direct me to a young man who could preach there. He directed me to two gentlemen, and I engaged the Rev. William Bushnell to come over on the following Thursday, but to so come that nobody would know why he came. I told him that somebody would meet him as the stage came in. I met him, and took him to a lady's house, who, I said, would communicate to him our arrangements. I had made known to this lady what I had done, and what I proposed. She took him, the same evening,

to the prayer meeting, at which he made a few remarks. I said to one of the deacons present, that he was a clergyman, and that if he would ask him to preach on Sunday, perhaps he would do so. He at once invited Mr. Bushnell to preach. I had told Mr. Bushnell to follow whatever were the indications, but not to lead at all. He preached on Sunday, and I went to one of the deacons, a few days afterwards, and, said: "This gentleman is going to be here a few weeks, and I think that he will preach for you if you will ask him." This was done, and he continued to preach.

After about three weeks, I returned to New York, and subsequently received a letter from Mr. Bushnell, saying that there were two or three persons who appeared to be anxious in regard to their religious state, and he suggested that a four days' meeting should be held. I wrote him that I favored the idea, and that I thought that the best time was immediately after the oat harvest, in the middle of August. I also told him that I would get some clergymen to go up from New York. A few days afterwards, I went up to Stratford, and talked the matter over with Mr. Bushnell, and made the arrangements, for the meet-

ings. We were to begin about the middle of August. He arranged for the services, and I got the Rev. Joel Parker to go up from New York. The services of Mr. Hermance, an evangelist, and of others were secured, and in due time matters were arranged, so that the meetings began on a Tuesday morning, with moderate attendance. The attendance was better on Tuesday afternoon and evening. The attendance was larger on Wednesday morning, and still larger on Wednesday afternoon, when the Rev. Dr. Parker preached a most powerful sermon from the text, "Ye are of your father, the devil, and the lusts of your father, ye will do."—John 8:44. In the evening, the Rev. Mr. Hermance preached an earnest sermon from the text, "O, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea!"—Isa. 48:18. Both sermons were very effective, and the interest increased. On Thursday, Professor Fitch of New Haven preached. The attendance at the inquiry meetings was large, numbering from fifty to one hundred. On Friday, the Rev. Dr. Taylor of New Haven preached a most impressive sermon on, "The Way of Salvation." Those that were interested, as

inquirers, were requested to remain, and the number remaining, filled the lower part of the church. The interest was then at its height, and most intense in the town. A large number had become convicted, and a large number converted. Mr. Bushnell continued his services for some time longer. I visited many of those that were interested, and, among others, went to see some of my relatives who were deeply impressed, and who afterwards made a public profession of religion. At that time, I went up to Orinoke, a small village about four miles distant, and held a prayer meeting, in the school house, on a Sunday evening.

When Mr. Bushnell had finished his work in September, he gave me a list of about seventy persons, who, he thought, had been hopefully converted. I have that list in my possession. Many of those persons have since passed to their reward. Thirty years afterwards, in the month of August, 1861, I attended a prayer meeting in that same school house at Orinoke, and led the meeting. When I came out I said to a gentleman, "I attended a prayer meeting here, just thirty years ago this month." He said, "Yes, you established that prayer meeting, and we have

kept it up every Sabbath evening since."—The men who had sustained that prayer meeting were among those who were converted in the four days' meetings, and whose names Mr. Bushnell gave me. From that time to the present, the Stratford Church has not ceased to have its doors open regularly, on the Sabbath.

In the summer of 1832, the cholera broke out in New York, about the middle of July. At that time, my firm had a large stock of goods, and were under advances upon them. In that month, I went to Auburn, N. Y., on a visit with my wife to her sister, Mrs. Henry Mills, the wife of the Rev. Henry Mills, D. D., Professor in the Auburn Theological Seminary. I was in Auburn when the cholera broke out, in Quebec and New York. The cholera was then feared as the most contagious disease, and on returning, I found it necessary to go by the way of Ithaca, and in a stage over the mountains to Morristown, New Jersey, where I remained with my family for two or three weeks, when my partner wrote that it was necessary for him to leave the city. I then went to New York, about the middle of August, at the height of the cholera. Towards the last of August, my family returned, the cholera having some-

what abated. On the first of September, I went home to dinner, and was told that my wife's uncle had the cholera. I immediately went to see him, although I had been afraid to come in contact with the disease. I found that he had been taken sick that morning, after breakfast. When I reached him, he was in a state of collapse, and before sunset, he died. The arrangements for the funeral which took place the next morning, at ten o'clock, devolved upon me. This cholera summer was one of the most serious I have known,—those whom we met on one day were buried the next, and fear and despair were upon almost every countenance.

After the revival of 1831-32, the excitement connected with that revival, which was quite extensive over New York and New England, turned with many persons to the question of slavery; and in 1833, the anti-slavery excitement began to be intense.

Joshua Leavitt then began publishing the "Emancipator," in New York. That, and other public efforts, aroused deep and bitter feelings, particularly among merchants having Southern connections in business; so that in the month of June, 1834, the excitement culminated in a riot, which attacked the Spring Street

Church, of which the Rev. Henry G. Ludlow was the Pastor. He had taken an active part in the anti-slavery movement. The windows of the church were broken by the mob ; the military were called out ; and Mayor Lawrence went up, and took possession of the premises.

At this time, I was a trustee of the Laight Street Presbyterian Church, of which the Rev. Dr. Cox was the Pastor. He had, also, taken decided anti-slavery ground, and the feeling was strong against him. The windows of this church were broken and after the mob had been driven from the Laight Street and Spring Street Churches, they went to Dr. Cox's house ; but some of his friends, knowing of the danger he was in, carried him off to Long Island, where he remained for several days. Dr. Cox's house was stoned ; but the riot was quelled by the action of the Mayor and the soldiers.

After the death of Mr. Russell, in 1832, his family removed from the city. In the month of November of that year, my wife was taken with typhoid fever, and, after an illness of about two weeks, died, leaving two children, one born in May, 1830, and the other in December, 1831. My oldest sister came and took

charge of my family, and continued with us until the following autumn, when I married Miss Phœbe Ann Edgar, the daughter of Matthias B. Edgar, a very lovely Christian woman.

In the summer of 1833, I proposed to Mr. James Boorman and Mr. Christopher R. Robert to unite with me and to get a few others to help us, and to send five young men to Arkansas to preach the Gospel and to establish religious and educational institutions in that new territory, with the hope that it might be brought into the Union, as a free Christian State. We asked Dr. Absalom Peters, the Secretary of the Home Missionary Society, to see if he could find the men among those who were about to graduate from the Theological Seminaries. A few years previous (in 1829), five men had gone from the Seminaries in New England to Illinois, to establish religious and educational institutions in that state, and their labors had been very successful. We thought that a similar result might be secured in Arkansas. Dr. Peters went to the Princeton, Auburn and Andover Seminaries, at the time of the summer Commencements, but failed to secure the offer of but one man ; so that the project was given up.

At that time, the Rev. Dr. Charles Hall, was Assistant Secretary of the Home Missionary Society, and knew of these efforts. He and the Rev. Dr. Brigham had, some months previous, established a preaching station at the corner of Essex and Stanton Streets, over a liquor store, with the view of organizing a church for the destitute people in that part of the city. When he found that the Arkansas enterprise had failed, he appealed to us in the autumn of 1833, to go over and help him, and turn our efforts towards the establishment of a church.

Sometime previous to this there had been a good deal of discussion among many of the members of the Laight Street Church, as to whether we should not build a church up-town. We held a conference in regard to it, in which there were three parties represented,—those who were in favor of having the church remain where it was in Laight Street, with Dr. Cox as Pastor ; those who were in favor of having it go up to the vicinity of Bleecker Street and Broadway ; and those who were in favor of a new enterprise on the east side of the city. As there was such a diversity of opinion, nothing resulted, except that, subsequently, those that were in favor of building a

church in the vicinity of Bleecker Street united and built the Mercer Street Presbyterian Church.

The Rev. Charles Hall, when he heard of the failure of our efforts in Arkansas, and also of the efforts to establish a church east of Broadway, made an appeal to Mr. Robert, Mr. Gibson, Mr. Leavitt and myself, to assist him in his enterprise. Subsequently, he made an appeal to Joseph Brewster, who was connected with the Bleecker Street Church. After considering the matter for some time, in the autumn of 1833, I decided that, living as I did in Dominick Street near to Hudson, I could not take my family over so far. Mr. Leavitt and Mr. Gibson reached a similar decision. Mr. Robert came to me and said that if I would go, he would go and take hold of the enterprise ; but I was still compelled to decline. He came to me again in the first week of January, 1834, and said that he had a gentleman, who, he thought, would be willing to go with him ; but that while he was an excellent man, he had no means ; and that if I would give to the enterprise what I would have given if I had gone with it, he was disposed to unite with that man and go on with the work. I told him that I would give so many hundred

dollars a year towards it. He went, and the man that was to go with him proved to be Harlan Page, who had been a most active worker in connection with the Broome Street Church, and was also connected with the American Tract Society.

They organized a church in the month of April, 1834, but without any Pastor. During the summer of 1834, Mr. Page's health failed, and in September he died of consumption, leaving the enterprise mainly on Mr. Robert's hands. I went to Mr. Gibson and Mr. Leavitt, presented the matter, and raised the question whether, under all the circumstances, we ought not to go and help Mr. Robert. After a good deal of consideration, it was decided that we would go, although we lived at a considerable distance. Mr. Joseph Brewster at the same time, had the matter under consideration, and, without knowing of our views in regard to it, decided to unite with the enterprise also. He lived in Bleecker Street, and was pleasantly located in connection with the Bleecker Street Church, and had recently moved into a new house which he had built.

We commenced work in connection with this enterprise in the month of October, 1834 ; and the Rev.

Asa D. Smith, who had been invited to become the Pastor, was ordained and installed. Afterwards we were ordained as Ruling Elders. Mr. Smith had graduated in the July previous from the Andover Theological Seminary. Mr. Robert went up to Andover to urge upon him the acceptance of a call to this church. When he reached Andover, he found that there was a call from a very large and influential church at Portsmouth, N. H., in Mr. Smith's hands. The committee from Portsmouth and Mr. Robert met in Andover on the same evening. Mr. Smith submitted the question to Dr. Leonard Woods and Prof. Moses Stuart, and asked them to tell him what he should do. Dr. Woods and Professor Stuart declined to express an opinion. That night Mr. Robert was so intent upon the subject, that he spent the whole night in prayer. The next morning, Mr. Smith decided that he would go to New York, very much to the disappointment of the gentlemen from Portsmouth. He commenced his labors in October. The services for eighteen months were in a small room over a liquor store.

In 1835, lots for the church edifice were bought on Rivington Street, near to Orchard Street, in the cen-

tre of a block. Mr. Brewster, in order to have good buildings on each side of the church, bought the adjoining lots, and built four houses, occupying one of them and renting another to Mr. Leavitt. The church was finished a year later, when the membership had largely increased.

All the Elders were very earnest in their work in connection with the church, devoting the time during the day to their business, and almost every evening in the week, to the interests of the church. Mr. Robert was Superintendent of the Sabbath School, which was large, and the Elders were all teachers in the school. Mr. Smith was a very earnest, devoted Minister, and a most efficient Pastor, in helping all the members of his church to find active Christian work, and very laborious in seeking the salvation of the souls of those who were impenitent.

During the religious services in 1834 or '35, among the inquirers was a young man named Shedd. He remained in a state of deep anxiety for a period of two or three weeks. I had conversed with him a number of times ; so had Mr. Smith, and the other Elders. One evening, I went to him at an inquiry meeting, and found that he was still in doubt. I

gave him the text, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. 5:1. I passed on to another person, with whom I wished to converse. The text made an impression upon him, and that night, after he left the church, he expressed a hope; and from that time to this, he has been a devoted Christian, and is now one of the Professors of the Union Theological Seminary, the Rev. William G. T. Shedd, D. D., LL. D. There probably has been at no time in New York a more earnest, efficient, and devoted body of Elders, than those who sustained Mr. Smith during this period from 1834 to the end of his ministry in the city.

In 1834, I was connected with the Young Men's Bible Society, now the New York Bible Society, and was for several years afterwards one of its officers. During those years, I was chairman of the distributing committee of the Twelfth Ward. My business engagements were such that I could not attend to the work personally, and I employed L. P. Hubbard to do the work for me, furnishing him with a horse, and a pair of saddle-bags filled with Bibles. He started to supply the whole of the Twelfth Ward.

It took him over fifteen days to do the work, as the Twelfth Ward embraced all of the city above Fourteenth Street.

About this time, I sent to Joshua Leavitt \$300, to purchase an interest in the N. Y. "Evangelist," which he returned when he sold that interest and started the "Emancipator."

It was about 1833, that I was one of a committee of the "American Sunday School Mission," to advise its agent, B. J. Seward, as to its operation in the city.

When the American Temperance and Publication Society was formed, I became its Treasurer, at the request of W. E. Dodge and continued to act for several years.

The years 1835 and 1836, and the early part of 1837, were years of great speculation, particularly in real estate, and business became very much expanded in consequence of the large investment of funds in real estate and in permanent material ; so that in the winter of 1837, money was very scarce. By the middle of March, failures began and continued in very large numbers, up to the fourth of May, when the banks suspended payments. My firm, in consequence of heavy losses

by bad debts, was obliged to suspend ; but during the ensuing months we settled up the business. A few years later, I paid up voluntarily the balance then compromised.

At the close of the year, my partner, Mr. Tomlinson, died. In the meantime we had, a few months before, taken Mr. James A. Edgar into partnership ; so that on the death of Mr. Tomlinson, Mr. Edgar and I continued the business.

After the death of my partner in 1837, very arduous work devolved upon me, in the settling up of the old business, and in sustaining the new. I found my health began to fail. I had a tickling in the throat which compelled me to cough incessantly. I consulted the doctor, who said that my palate was too long, and that he must cut it off. I told him to do so, and it was done. That, however, did not cure me. I went to him afterwards, and he advised me to go to the West Indies. I told him that I could not. I had tried the Allopathic practice then for about ten years, and was not satisfied. Some of my friends had used the Homœopathic practice with satisfaction. I went to a Homœopathic doctor and stated my case. He said that he thought that he could help

me. I took his medicines, and soon began to improve. The difficulty in the throat was removed, and I have continued from that time to the present, to use the Homœopathic practice.

A new banking law was passed by the Legislature of New York in 1838. The finances of the country, after the terrible crisis of 1837, remained in a very depressed condition.

In 1838, my wife became sick. I went with her to Saratoga for six weeks, but she gradually declined, until I brought her from Saratoga to New York on a cot-bed. She died in August, 1838.

In 1839, towards the month of November, I was married to Miss Louisa Edgar, another daughter of Matthias B. Edgar. As my health in the winter of 1839-40 was poor, I found it necessary to have some rest from the pressure that was upon me ; for I had been then, for some time, working at my business during the day, and devoting almost every evening in the week to religious work. I decided to move into the country. After I was married in the autumn of 1839, I boarded with the Rev. Dr. Labaree, during the winter ; but in the spring, in company with the Rev. Charles Hall, I went over to New Jersey, to see

if we could find a location near each other, which would suit us. After considerable effort, we located in Mulberry Street, Newark. I hired a good, two-story house for \$225 a year. It had a kitchen extension in the rear, and the lot was 75 x 250. I continued to reside there for about eighteen months.

After I had been there a short time, the Rev. Dr. Eddy came, and asked me if I would take a Bible class, in their Sunday School. I declined on account of my health. He then asked if I would take it for a short time, until he could get a permanent teacher. To this, I assented, but soon became interested in the class, and so I continued with the class, during the whole of my residence in Newark. Most of the ladies united with the church. I attended the weekly meeting of the teachers, regularly, at the house of the Superintendent. After a few months, I found that there had been, for some time, two parties in the school, one favoring the course of the Superintendent, and the other opposed to it. I remained neutral; hence I was informed of the peculiar troubles and difficulties of each party.

When I was about to leave in October, 1841, the Superintendent stated to the teachers that I was

about to leave, and asked for a full attendance at the next meeting. To my surprise, when I went to the meeting, I found nearly all the teachers of the School present,—an unusually large number. I was expecting to make some remarks, and had prepared myself to make such remarks, as I thought would meet the evils and difficulties which existed in the School. In the course of my remarks, I held up a model school, a model teacher, and a model superintendent, and consumed nearly an hour's time in doing so. The impression made upon the teachers was strong, and appeared to be very effective. All dissensions subsequently ceased. The teachers devoted themselves earnestly to their work, a revival followed, and between thirty-five and forty were added to the church from the school.

I returned to New York, in October, 1841, and located on Second Avenue, near to Third Street, in a new house, which I rented for \$400 a year. This house was convenient to the church in Rivington Street. After about eighteen months, I removed to the opposite side of the street, No. 59 Second Avenue, a large three-story attic house, for which I paid \$500 a year. I lived in that house till 1852, the rent being raised to \$650, during that time.

In the summer of 1842, Congress passed a new tariff bill, and at the same time passed a new charter for the United States Bank, which was vetoed by the President. In August of that year, business began to revive; and from that time onward, there was a great activity in business. Under the new bank act of New York, banks began to be formed, and the old safety fund banks were brought under the provisions of this act.

In 1844, I was elected a Director of the American Exchange Bank, of which David Leavitt was then President.

In 1844, I bought the house that Mr. Tomlinson owned in Stratford, Connecticut, as a summer home for my family, and resided there during the succeeding summers for about twenty-four years. During my residence there, I was accustomed to go frequently up to Putney to visit the Sunday School on Sunday afternoons, to help them, and give them encouragement.

In 1848, when we were largely engaged in the China trade, the firm owning the vessels asked that Mr. Edgar should go out to China. He left on the first of September, of that year, and purchased cargoes

of teas for three ships. While he was absent, we made advances to parties connected with a small sugar house, on the west side of the city, and in the following year, we bought out the interest of others, and conducted the business wholly for ourselves, and enlarged the works.

In 1848, there was a sharp financial crisis, whose dangers were averted by the very large exports of corn, in consequence of the famine in Ireland, which turned foreign exchanges in our favor.

About 1850, the question began to be agitated in the Rivington Street Church, of going uptown, as the population had materially changed in that section ; and in 1852, the Rivington Street Church, united with the Sixth Street Presbyterian Church, and purchased lots at the corner of Fourteenth Street and Second Avenue, and there built the Church, which is now standing on that ground. The same, earnest, devoted Christian spirit, which marked all the years of the Rivington Street Church, was carried into the Fourteenth Street Church. The prominent efforts of the Pastor and Elders were for the conversion of souls, and converts continued to be added to the church at each communion. The church building

and lots cost about \$60,000, and there was a debt upon the property of about \$10,000. After a year or two, efforts were made for the removal of the debt. A committee was appointed, of which I was chairman, and the efforts were successful. No debt has been permitted to exist upon the Church from that time. The people have been uniformly united, and no divisions have ever been known to exist in the Church. As President of the Board of Trustees, it has been my aim to have each year's income meet the expenses of the year, and in January of each year, the state of the finances has been considered, and special efforts have been made by subscriptions, and otherwise, to raise the needed sum, to have the treasury out of debt in May.

In 1851, there was again tightness of the money market, but not very severe.

I continued to live in the old house in Stratford, till 1852, when I built a new one on the same premises which cost me about \$7,000,—a large house, two story and attic, 44 feet square, with an extension, 28 feet deep. I built it by day's work, and was my own architect, with the assistance of a carpenter. I continued to occupy the house during the summers, for sixteen years.

In 1854, Mr. Leavitt retired from the Presidency of the American Exchange Bank, and Mr. Samuel Willets, was elected President. At his request I took the Vice-Presidency.

In 1854, our correspondents in Philadelphia, who were so largely engaged in the China trade, and who owned the ships, became embarrassed, and failed. That required the sale of the ships, and it was a question whether we should continue longer in that business. I foresaw that the business was likely to be unprofitable for a number of years to come, and that we should find it difficult to avoid losing money on the ships, and I proposed to my partner that instead of continuing in the shipping trade, we should enlarge our sugar business, and devote our attention to that. This we decided to do, although we were urged to continue in charge of the ships, and to discontinue the China trade. We devoted ourselves from that time onward to the sugar business, which we found to be profitable.

In the autumn of 1854, there was a very sharp, financial stringency, and the banks came very near the point of suspension, and probably would have been obliged to suspend, but for the fact that the sav-

ings banks held a very large amount of government bonds, and the government was buying those bonds and paying gold for them, at about 114 to 115. The run was largely on the savings banks, and many of the smaller banks were obliged to suspend, and the larger ones to draw on their resources. The run was very severe, crowds appearing at every door, day after day. The pressure upon the banks of discount was also severe; and if it had continued a few days longer, there was every probability that they would have been obliged to suspend.

In the spring of 1855, Mr. Willets retired from the Presidency of the American Exchange Bank, and it devolved upon me to take charge of the bank as its Vice-President. After repeated solicitations, I consented to take the Presidency in the summer of that year.

In 1856, I bought the lots on the corner of Broadway and Cedar Street, for the building of the American Exchange Bank, and I then supervised the work of building.

In the year 1857, the great financial panic occurred, and the banks were compelled to suspend specie payments in the autumn of that year. My work as

President of the American Exchange Bank, was the most severe of any of the bank officers ; but we carried the bank through with moderate loss, and without any serious damage.

The Ohio Life and Trust Company had its account in the bank. I received a notice from my Vice-President, requesting me to be at the bank very early on a Friday morning. When I arrived, he informed me that the Ohio Company was in trouble. We went, in the afternoon, to make an examination of the company, and found the Cashier entirely incompetent, overcome by the disaster which was then imminent. We examined the company, the next morning, and telegraphed to its President in Cincinnati, to come to New York, and to bring with him all the securities that he could command. With the securities that the bank had on hand, which were deposited with us for the purpose, we felt safe in paying their checks on Saturday ; but it was a question, at the close of business on Saturday, what should be done on Monday. My family were in Connecticut, and on Saturday afternoon, in riding up to Stratford, I looked at every contingency that might arise, and decided what course to pursue, under all possible circumstances. On Sun-

day morning, I conceived it probable that the company would have to suspend on the next day ; and the thought of it, and of its consequences, threw a chill over me, that I recollect to the present time.

On Monday morning, I returned to New York, and met the President of the Trust Company, and asked him if he had brought his securities with him. He said, "I have not." I said, "What do you propose to do?" "I don't know," he said. I said, "The American Exchange Bank will lend you three hundred thousand dollars, if you can get enough with this to carry you through ; if not, we shall throw your checks out at one o'clock." At twelve o'clock, he came back, and said that he had not been successful in raising anything, but that he would try one place more. He came back at half-past twelve, and said he could not get any money. I had directed that the checks be listed, to be either paid, or returned. At a quarter of one, I gave orders for the checks to be returned. And that was the beginning of the panic of 1857.

That panic influenced every part of the commercial world, excepting California. It continued for a number of weeks. In the month of August, about

three weeks previous to the failure of the Trust Company, I was informed that five brokers, who had been bears upon stocks, had met the afternoon previous to the day that the statement was made to me, and agreed that they had pursued railroad stocks as far as they could properly go, and that they must attack some other stocks. They decided that they would begin on the banks, and bear the bank stocks, by declaring that their assets were bad. When the panic broke out, after the failure of the Trust Company, they began to offer to sell bank stocks on time, to carry out their purposes. But some of the older members of the Board of Brokers said to the bears, that they would not allow bank stocks to be dealt in, at the Board, on time. Hence they were not, but were sold short outside, to some extent. At the same time, efforts were made, by circulating handbills, which stated that the banks were breaking, and by stories of impending disaster, which added very greatly to the panic and excitement. Probably but for these efforts, the panic would not have been what it was, and would have passed over without the failure of the banks. But this "bear effort" was kept up for some time, and the excitement increased.

After about two weeks from the time of the failure of the Trust Company, one of the directors of my bank (Samuel Willets) came to me, and asked me what was to be the result of all this excitement. I said to him, "suspension." He said, "I think so." The excitement went on for about four weeks longer, until the middle of October, when the banks suspended. During this time, the bank with which I was connected was one of the largest, and had the most extensive correspondence, and required the most careful and judicious management. When the suspension came, we found ourselves in as good condition as most of the institutions.

In 1858, I purchased the house, No. 19 East 14th Street, of Fernando Wood, for \$14,200. Mr. Wood had bought the house in October, expecting that he would be elected Mayor in November. He failed of his election, and, owning a house on Washington Heights, he concluded to sell the 14th Street house.

In October, 1858, I had occasion to go to Illinois and Wisconsin, as a trustee, to look after some railroad interests in that section. I went from Chicago to Fond du Lac and Oshkosh, in company with William B. Ogden, S. J. Tilden, Charles Butler and oth-

ers. We were at Oshkosh on Saturday, and returned on Saturday evening to Fond du Lac, and on Sunday morning, we were invited by one of the deacons to go to the Congregational Church. Mr. Butler made some remarks to the Sunday School. We found that they were quite deficient in hymn books, and in singing. When I returned to New York, I purchased 150 small hymn and tune books, from the American Tract Society, and sent them out to them. There were enough to furnish their own school and also a mission school, which was in the suburbs of the town. These books and the music gave new life to the school. The interest increased, and the scholars increased in attendance. A revival followed, and there were between thirty and forty conversions and additions to the church.

In 1857-8, the question came up at Stratford, whether the old church, which had been standing for seventy years, should be repaired, or a new building should be erected. To repair it, would cost three or four thousand dollars; to build a new one would cost about fifteen thousand dollars. After looking the matter over carefully, at a conference of the leading men, it was decided that, if we could raise the money, we

would build a new church. Deacon Judson was Chairman of the Committee; I was next. His health soon failed, and I took his place. We raised the money, \$15,000, and employed an architect, and went forward to build the church. The church was completed at a cost of about \$17,000, and was one of the finest specimens of architecture that there was in the State of Connecticut. After it was built, to furnish it and pay the debt would require some four thousand dollars. I offered, if they would raise two-thirds, that I would pay one-third of the amount. They raised it, and the church was left without debt, and completely furnished. It was dedicated by the Rev. Dr. Richard S. Storrs of Brooklyn, in October, 1859. Probably at no period, since that time, has the congregation been in condition to make any such expenditure of money.

My son Edgar died in the early part of July, 1859, of typhus fever, after a sickness of three days. He was a young man of excellent ability, of good Christian character and great promise, and was very much endeared to all the family.

In 1859, the health of my eldest son, Robert, became impaired by arduous work, in connection with

his church at Stamford, Connecticut. It was necessary that he should have some months of rest, and I proposed that he should go abroad, that I would pay his expenses, and that he could go wherever he should choose. My own strength had become somewhat exhausted by the strain of 1857-8, and the active duties connected with the bank and my private business, and I decided that I would accompany him. He preferred to go to Palestine and Egypt. My wife decided that she must go with me; to keep her company, my oldest daughter must go with her; and my younger son, Henry, asked to keep us all company.

We sailed early in November, 1859, for Havre, in the Steamer "Arago." We spent two or three days in Paris, and then proceeded directly to Marseilles, and took the steamer for Alexandria, via the Italian coast and Sicily. The Mediterranean was very rough during the whole passage. I have made four voyages on the Mediterranean and have found that, between November and April, the sea is very unpleasant. We reached Alexandria in December, hired a dehabieh at Cairo, and spent about six weeks on the Nile, going up as far as the first Cataract, visiting the temples, tombs and pyramids of Egypt.

On our return, after spending some days in Cairo, we sailed for Joppa with our dragoman and his camp equipment, expecting to land at Joppa and to go directly to Jerusalem, and so through Palestine. When the steamer reached Joppa, the sea was so rough that the captain did not deem it safe for us to land, and we were obliged to proceed and land, the next morning, at Beyrout. It was then a question whether we should proceed on our journey through the Holy Land, or give up the trip. At first, the missionaries advised against it; but when they learned that we had new tents and very complete equipment, they thought it would be safe and prudent for us to start. The rainy season, at this time, was over in the lower part of Palestine, but it still continued in the upper part.

We left on a Tuesday morning for Sidon. The second night we encamped between Tyre and Sidon, and reached Tyre at about noon, and went to visit the city. On returning, I found that my son Robert had preceded me, and was seated with the Elders of the city, at the gate of Tyre,—first the Sheikh of the city, then the Bishop, and next came the Elders, my son being seated next to the Bishop. They were smok-

ing their pipes, and my son was using the little Arabic he had learned while on the Nile.

After leaving Tyre, we went to Acre, and encamped on a Saturday afternoon, about a mile and a half from the city, directly in front of a large garden of eight or ten acres, surrounded by a wall about nine feet high. On Sunday afternoon, as I was sitting at the door of my tent, reading, a tall Egyptian came, and asked if I and my family would like to visit the garden. We accepted the invitation, went through the gate, or "needle's eye," and were met by a lady, who asked if we would walk into the house. We did so. The house proved to be that of a former Pasha. It was about sixty feet wide, by seventy feet long, with the rooms on the corners of the house, and at the centre, open and oblong. As I went into the house, I saw some books on a table opposite the door, and found there, an English Bible, published by the American Bible Society, and also a large Arabic Bible.

One of the ladies invited us into a room. My wife, daughter, son and myself went into the room. Soon a servant brought in a nargileh, and placed it before the lady. She handed the mouth-piece to me. I

asked to be excused, saying that I did not smoke. She then handed it to my wife, daughter and son, and they asked to be excused. She then took a puff at it, and handed it to her sister-in-law, who also took a puff. I said to the lady, (who could speak English), "I notice you have a Bible published by the Bible Society in New York." "Yes, Dr. DeForest gave me that when I left school at Beyrout. I was educated at the Beyrout School, and my sister-in-law's husband and my husband are connected with the Beyrout Church." "Will you tell me why you are not connected with it?" She began to show a good deal of emotion. I found myself at once talking to a person, who was anxious for the salvation of her soul. I had quite a conversation with her, and left a hymn book, which we had used on the Nile. Dr. Eddy told me afterwards, that she had united with the church at Beyrout, during the following summer. A few months after, the whole family were obliged to break up, in consequence of the massacre in Syria, which occurred in 1860.

While we were in Beyrout, in the spring of 1860, my daughter was sick with the Syrian fever, which she contracted in Jerusalem, and we were compelled

to stay there some two or three weeks. My oldest son went to Damascus and Baalbec. On his return, he saw on a hill a few miles from Beyrout, a Druze, who had not long before been killed. It was the beginning of the massacres. To avenge that death, other murders were committed, and in the month of July, not a great while after we left, the massacre of Christians by Druzes created a great sensation throughout the Christian world. Large numbers of defenceless Christians flocked to Beyrout, so that the mission premises were crowded by all classes who had fled from the villages and mountains of Lebanon. The missionaries wrote home the state of the case, and, as I had recently been in Syria, letters came to me, informing me of the destitution of these people. I convened a meeting of a number of gentlemen in New York; a committee of some ten or twelve of our best men, with the Hon. Pelatiah Perit, as Chairman, Rev. Dr. Baird, as Secretary, and myself, as Treasurer, was formed. From time to time, I received letters from Syria and published extracts from them in the daily papers. The formation of the committee was widely circulated in the newspapers throughout the country, with the appeals for help. Money

came in until the sum exceeded \$30,000, all of which I remitted to Syria, at a low rate of exchange. The bills were sold at a high rate of exchange in Beyrout, so that more dollars were received in Beyrout, than I received in New York. The whole cost of the work was about \$500, without any appeal being made, except through the public press. The money came from all parts of the United States.

After leaving Beyrout, I began to feel the effects of fever which I had contracted in Jerusalem. I was quite sick on the steamer, and had to stop at Smyrna for medical attendance, and afterwards at Constantinople, and was sick most of the time that I was there. From Constantinople, I went up the Black Sea, and the Danube to Vienna, Dresden, Berlin and Paris, with this fever still lingering about me. At Paris, I found myself getting quite ill, rather worse than better. At London, under the care of a more efficient physician, I began to recover, and returned home in the month of June, in much improved health.

While in Jerusalem in 1860, I attended, one afternoon, a prayer meeting on Mount Zion, conducted by an assistant of Bishop Gobat, of the English Mission. I was deeply interested in hearing the vol-

untary prayers, one following immediately after the other, some in English, some in German, and some in Arabic. It was a delightful prayer meeting, and was conducted by the leader in very much the style of the prayer meetings of our American churches, during a revival. There was at that time considerable religious interest in Jerusalem.

About the most interesting sight that I had in my visit to Jerusalem was from the top of the Mount of Olives. I went one afternoon and climbed to the minaret of a Turkish mosque, and had a view from there of the Jordan Valley, following the Jordan for many miles through the plain of Jericho, of the mountains of Moab, of the Dead Sea, of the wilderness of Judea, of the plain of Rephaim, of Jerusalem,—looking down upon it and seeing almost every house in the city, of the Valley of Jehosaphat, of the Kedron, flowing off toward the Dead Sea, and of the hills on the north. It was on the whole, one of the most interesting sights of my life.

On my return from the Jordan and the Dead Sea, I went to the Convent of Mar Saba, and spent the night there. The convent is situate in a wild gorge of the Kedron. In passing through the convent and

examining its rooms, we came to two rooms that had iron grating doors. Looking through the grating, I noticed that the rooms were entirely filled with human skulls. I inquired how many there were. They said there were about fourteen thousand in the two rooms, and that they were the skulls of saints that had died in the last several hundred years.

We visited Hebron, and went to the Cave of Macpelah. In going along by the side of it to examine it, my dragoman shouted to me to stop; and I saw that the fanatical fellaheen who followed us were making angry demonstrations. My dragoman said that if I went farther they would raise a tumult, as they would not allow any Christian to go in that direction.

While in Jerusalem, we had religious services. The Rev. Dr. Phelps of New Haven preached on the first Sunday, and my son, Robert, on the following Sunday. At the close of this service, we held a communion service. Dr. Phelps and his friends, being Baptists, did not attend the communion services, with the exception of Rev. Dr. Childs. Dr. Childs said that, although it might expose him to severe censure on his return home, he could not resist

the privilege of joining in a communion service on such an occasion. There were just twelve of us who remained and partook of the elements. The Hon. Alpheus H. Hardy, a Deacon of a Boston church, and I, an Elder of a Presbyterian church in New York, distributed the elements. It was probably the first time since the Saviour met with His disciples on Mount Zion, that just twelve persons had sat down at a communion service on that Mount.

Before leaving Beyrout, I learned from the missionaries that the appropriations for their work during the coming year, would be so far reduced as to compel them to suspend some schools on Mount Lebanon. The Mission was then in session and had decided upon the suspension. Dr. Bliss started the following morning to go to the schools on Mount Lebanon, and have them disband. During the day, I was informed of it, and furnished them with sufficient funds to continue the schools. Dr. Bliss was recalled, and the work of the schools went on. Some months after my return, in attending a meeting of the American Board in Boston, when Tremont Temple was full, I was suddenly called upon to give some statements in regard to the mission in Syria. Dr.

Anderson, immediately on my closing, stated what I had done for the schools in the months previous, to save them from being disbanded.

In 1860, I declined a re-election to the Presidency of the American Exchange Bank. After retiring from the Presidency, my time was devoted in part to my private business, and in part to benevolent and financial matters. I was interested in all the loans made to the government by the banks after the beginning of the war, except the last loan for fifty million dollars.

After Mr. Lincoln was elected President, Mr. Cisco, who had been for some time Assistant Treasurer in the City of New York, tendered his resignation. Two or three months passed before the President took any action in regard to accepting it. A gentleman called upon me and said that it was proposed to appoint a New York politician to that office, in place of Mr. Cisco. It was thought that this man would not be acceptable to the public generally, and some of us considered the proposed appointment very objectionable. I said, "Draw up a petition requesting Mr. Lincoln to retain Mr. Cisco, under the circumstances, as the country is now in a state of war,

and Mr. Cisco is a Democrat, and we want the aid and influence of the Democrats as well as the Republicans, to carry on the war." This gentleman accordingly drew up a memorial. I criticised and altered it, and then we decided to get the signatures of twelve or fifteen leading men, and send the petition to Washington.

Two of our bank officers were in Washington at the time. We sent the petition properly signed to them, and they called on the Hon. Montgomery Blair, and told him what they wanted. Mr. Blair said that it was right that Mr. Cisco should be retained, and that he would go with them on the next (Sunday) morning, to see Mr. Lincoln. They called, and Mr. Lincoln was just leaving the house as they reached the door. Mr. Blair stated to him what was wanted. The President said : "Tell the gentlemen I am just going down to the Navy Yard on some business with Mr. Thurlow Weed ; on my return, I will be glad to see them." At three o'clock they called, and told the President what they wanted, and presented the petition. He said that it was right and proper, and that he would request Mr. Cisco to withdraw his resignation.

That evening, Thurlow Weed came to New York, and went back again Tuesday evening. On Wednesday, we heard that Mr. Weed had come and gone, and yet that the request for Mr. Cisco to withdraw his resignation, had not been received. The government wanted a loan of fifty millions, to be taken on Friday, and the gentlemen were troubled that Mr. Lincoln had not made this request, and they thought that it was going to fail, and that Mr. Weed's influence had changed the President's mind. We telegraphed Mr. Lincoln that it was necessary to know before Friday, if he was going to ask Mr. Cisco to withdraw his resignation, and that his action would effect the loan. A letter came back next day, requesting Mr. Cisco to withdraw his resignation.

After the election of Mr. Lincoln in 1860, and the meeting of Congress in December, the difficulties between the North and the South increased, and a conflict between the two sections seemed imminent.

About the middle of January, it was proposed that we should hold a meeting in New York, to see if some plan could not be devised to avert the coming evils.

A meeting of gentlemen was called by invitation,

at the Chamber of Commerce, on the 18th January. The attendance was large. I was made Chairman of the meeting. The meeting decided to circulate a memorial to Congress, praying that such measures be adopted for the settlement of the present difficulty, as would embrace substantially the plan of compromise which was represented by the Border States. A committee was appointed to prepare and circulate such a memorial; and a committee was also appointed to take charge of the memorial, when signed, and present the same at Washington, and to give a copy to each of the Senators and Representatives of the State of New York in Congress, and also to each of the Senators and Representatives in our State Legislature.

I was one of the committee which went to Washington with that memorial. The committee decided to propose a basis of agreement to be adopted, which they would recommend to Congress. This committee consisted of Hon. Luther Bradish, William E. Dodge, A. A. Low, Royal Phelps, and myself. The meeting of the committee took place at Mr. Bradish's house on the evening of the 25th January. Only Mr. Bradish and myself were present. We

carefully considered all the plans which had been suggested for the settlement of these difficulties between the North and the South, and agreed on the principles and points of the report.

Mr. Bradish then prepared the paper. This subcommittee made their report at the meeting the next day, on the 26th January, to the full committee, and the report was accepted and adopted, with the alteration of a single word. A committee of thirty were authorized to proceed to Washington and urge this report upon the consideration of Congress. This committee, of which Mr. A. A. Low was Chairman, and I a member, saw the President, Secretary of State, and various members of Congress, and urged the adoption of that report.

At that time Congress had appointed a committee of gentlemen to consider what could be done to adjust the differences between the North and the South. This committee took the report of the New York Committee and used that, as the centre around which their discussions revolved. It was understood, that one object of that Congressional Committee was to hold the attention of Congress and the country, until the time when Mr. Lincoln could be inaugurated

and take control of the government. The memorial was signed by thirty-eight thousand persons, and the signatures were secured in less than ten days. The committee reported their action to the general committee on the eighth of February.

Mr. Lincoln, on his way from Illinois to Washington, was entertained in New York by the Hon. Moses H. Grinnell. He arrived late in the evening. Mr. Grinnell called on me at ten o'clock, and asked me to take breakfast with Mr. Lincoln, at his house, the next morning. Ten or twelve gentlemen were present, and we had a very pleasant time, but Mr. Lincoln evidently felt anxious and troubled. He left the next day for Washington, by way of Harrisburg, being afraid of going through Baltimore, and he reached Washington before it was known that he was on the way there from New York.

In the month of February, 1861, after my return from Europe, I was requested to become the President of the Children's Aid Society. At first I decided that my engagements were such that I could not consent, but before reaching a decision, I concluded that I would look at the work, and visit some of the schools. Upon a full examination of the work, I

saw that there was a field of great usefulness, and I decided that I would accept the position.

The society was then small, and the work limited. The Newsboys' Lodging House, was in the upper stories of the "Sun" Building, at the corner of Fulton and Nassau Streets. I went down to attend their meetings, on several Sunday evenings, and saw that the boys were being talked to in a very good way, but that there was no religious instruction, and that the boys had no religious meetings to which they could go. I proposed to Mr. Charles L. Brace, the Secretary, that if he would go on one Sunday evening, I would go on the other, and that we would have a regular meeting, and teach the boys the Bible, and have singing and prayer and religious instruction. He consented, and this plan I followed for some fifteen years, until I left the city to reside in New Jersey. The work of the society continued to increase each year, and its growth has been as rapid as that of the city. It has performed a most important and useful service in relieving the city of a class of persons, who would have grown up as criminals had they not been instructed. Wherever in any part of the city, we have started our schools, or our lodging

houses, we have broken up gangs of rough and bad boys.

Soon after the breaking out of the war, I was elected the President of the American Tract Society of Boston, to succeed Governor Briggs of Massachusetts, who had but recently died. That society had been resuscitated to meet the demands of the anti-slavery element, as the American Tract Society of New York did not enjoy their confidence. In that connection, I met with a number of excellent men who were devoted to the work, and the society performed an important service for several years.

In the summer of 1862, Mr. R. M. Hartley called upon me and requested me to cooperate in the organization of the Society for the Ruptured and Crippled. He stated that there were about sixty thousand of these in New York and Brooklyn. I was surprised at the number, and took an interest in the work, and became connected with it, with the understanding that, after two years, I should retire, as I was largely engaged with other institutions. I devoted two years' time to it, and then retired. The society has since been most useful and successful in its various departments.

The difficulties between the North and the South could not be adjusted, and resulted, as is well known, in the breaking out of the war. Among the incidents of the war, which always impressed me strongly, was an intimation which came to me in an anonymous letter, in January, 1863. It was as follows :

“ At a recent meeting of a secret society in this City of New York, of the Southerners, and their allies, the Treasurer announced the receipt from Southerners in Europe, of one hundred thousand dollars, to be used in bringing outside pressure on our judges and courts to declare United States money not legal tender ; also fifty thousand dollars to be used as bribes to editors and politicians, to induce Governor Seymour to declare United States loans and securities invalid, so as to induce a general bankruptcy of merchants and banks, and produce an imperative cry for peace, and give the South absolute and permanent independence, and oblige us to accept her terms in regard to the boundary question. Over one million dollars has been used the past year in bribing editors and politicians at the North. The meeting passed resolutions denunciatory of the Middle and Eastern States and in commendation of the Northwestern States, excepting

Ohio and Michigan. Mr. Wood wanted the handling of the funds, but it was refused him for fear he would appropriate them to himself. This is solid truth, and we will soon see signs of its workings. This society is a wheel within a wheel. There is a larger society, whose members believe it is a measure for the reconstruction of the Union. But this society is secret, but absolutely governs it, as its members by management are officers of the other. Ten thousand dollars were spent in getting Butler removed. You will soon hear low murmurings of the financial storm, raised by bribed judges. Stand from under. You are at liberty to show this to other Presidents, provided it is kept secret, for fear the author will be suspected and suffer assassination. The society includes mostly foreign merchants,—Englishmen.

(Signed), JUNIUS."

When the war broke out, a Mr. Hewitt of this city, a most worthy Christian man, who had a store at Vicksburg, went there to look after his business, and remained there until the city was besieged by General Grant. By purchasing a horse and wagon, he succeeded in getting through the lines of the Confederates and also through the Union lines, and

returned North, late in the year 1863. I stated to Mr. Hewitt the substance of this letter. He informed me that it was true, that he had heard at Vicksburg from prominent men connected with the Confederacy, these very things stated, and that the effort was to put the West against the East, and thus create a division in the North. But the riots of July, 1864, and some other influences broke up the plan, and it ceased to have the effect that was anticipated.

During the war, I was in frequent intercourse with gentlemen connected with the Government, and who often had business in Washington. On one occasion, a gentleman called upon me, just as he returned from Washington, and told me that he had occasion to see President Lincoln one morning quite early. He was informed that the President was not yet up. In walking back and forth in the hall, he saw the door of Mr. Lincoln's office partly open; and looking in, he saw Mr. Lincoln, kneeling with his arms outstretched, in earnest prayer, apparently for the country.

The Rev. Mr. Alvord, who accompanied Generals Sherman and Howard in their "March to the Sea," stated to me that it was the uniform practice of Gen. Howard to read a chapter in the Bible, and to offer

prayer with his staff before he started in the morning. One morning, he started the army on their march, and he and his officers remained behind. He read a chapter in the Bible, had prayer ; then they mounted their horses and went on their day's march, expecting soon to meet the enemy in conflict.

Soon after the war broke out, it was necessary for the Government to have funds. Mr. Chase, the Secretary of the Treasury, came on to New York to see what arrangements could be made for that purpose. After a good deal of consultation, in which I participated, it was agreed by the banks, to advance him fifty millions of dollars. From that time, the Government continued to receive money from the banks, and the banks took the Government loans to the extent of over one hundred millions of dollars, until the suspension of specie payments. During that time, I had frequent intercourse with Mr. Chase, and, at times rendered him important assistance in the way of information. There was no loan made through him to the Government in which I did not participate.

I also was able to render some service to Mr. Fessenden, during the brief period that he was the Secretary of the Treasury. The Comptroller at Wash-

ington requested me, when Mr. Fessenden came to New York, to render him whatever assistance I could in his relations with the banks, and in the negotiation of loans. I met him, and tendered my services, which he accepted. In his conference with the banks, an evident misunderstanding soon arose as to their relations to him, and his to them. I, knowing the position of the banks, their intentions and purposes, gave him a full explanation thereof; and he said it was entirely different from his understanding of the matter; and, although at that time there was danger of a widening of the differences, at the meeting on the next day a reconciliation was effected, and he returned to Washington with a mutual understanding of the whole matter. Thus, a decided disagreement was avoided.

On one occasion when Mr. Chase was here, he was very much embarrassed to know what to say to the bank officers, and he said to me: "I do not wish to meet the bank officers, this morning, I would like to have them appoint a committee to meet me in Washington." But a moment afterwards a committee came from the bank officers who were then in session in a room upstairs, and said that Mr. Chase had been

invited to meet them. Mr. Chase arose from his seat, turned to me, and said, "You go with me." We went upstairs. He was evidently very much embarrassed, not knowing exactly what to say; but he began by going into the history of the few months previous. He made a very interesting speech, without committing himself, and retired, leaving the bank officers perfectly satisfied. The result was that the negotiations between them went on smoothly.

In 1863, Dr. Bliss came here from Syria, to raise funds to establish a college at Beyrout. He wanted to raise \$60,000. He applied to me to help him, which I consented to do. To establish a college there, it was necessary to have an organization. I went to a lawyer, and asked him to draw up a charter for such an institution as we wanted, under the laws of the State of New York. He furnished me with a charter. I then took it to another lawyer, and asked him to correct it, which he did. I then took it to the Hon. Samuel J. Tilden, and asked him to revise and examine it carefully, and make it perfect. He made a number of corrections in it; and that draft formed the charter of the Syrian Protestant College, and also of the Robert College of Constantinople. The

Board of Trustees was organized, of which I became the President. Dr. Bliss made his effort to raise the money, and before he was ready to go back, within a few months, he raised \$90,000 for the College. In doing this, I rendered him essential service. He went back with the funds subscribed, and the ground was purchased on Ras Beyrout. They purchased about seven acres, and could have purchased some eight or ten more. When I learned of this, I advised them promptly to purchase the remainder, which they did. They afterwards found that it was very advantageous to them that they owned so much. The College has since been established, and I have continued to be President of the Board of Trustees from that time to the present. It is now in a flourishing condition, with a fund and property of nearly \$250,000.

At the same time that Dr. Bliss was making his efforts to establish the College at Beyrout, Mr. Christopher R. Robert proposed to establish a college at Constantinople, and had considerable correspondence with parties at Constantinople, especially with Dr. Cyrus Hamlin. He came to me to ask my aid in the matter. I gave him a copy of the charter of the Syrian Protestant College. He made his charter to

conform to that, and, at his urgent request, I became the President of its Board of Trustees, and have continued so, to the present time. The College is now in a flourishing condition, and has a fund of over \$200,000. Each of the colleges has from 150 to 200 students.

In the early part of the summer of 1863, the Rev. Dr. Absalom Peters came to me, to call my attention to the importance of establishing a cemetery in Westchester County, somewhat similar to that of Greenwood, which should meet the future wants of the population of the northern part of New York. I declined to become interested in the project, because of the pressure of engagements which was upon me. He came again, a second and third time, at each of which I declined. He came still again, and asked if I would not consent to go up and look at the land he had examined, and said that if I would only take hold of the enterprise, there were two or three other persons who would do the work. I looked over the land, which he thought favorable for the location of the cemetery, and advised the purchase of a different tract, but contiguous to it. I consented to go into the enterprise, mainly because I saw that the

population of northern New York could not be much longer accommodated in Greenwood, and that there would be great necessity for such a cemetery, in the coming years.

The organization was effected in December, 1863, the work was commenced in the spring of 1864, and for all the years since, I have devoted to the cemetery a very large amount of time and attention, meeting every Wednesday morning to consult in regard to its management, its interests, and its business,—that is, every Wednesday morning for an hour and a half, for a period of eighteen months, and from that time onward less frequently, as the work became systematized, until now, it has become an established institution, supplying the urgent need of the northern part of New York.

After President Lincoln had prevailed upon Mr. Cisco to retain his position in the Sub-Treasury, in New York, he continued in that position for three or four years, when he resigned on account of ill-health. I was at Williamstown, Massachusetts, when I received a telegram requesting me to come immediately to New York. I replied, “If it is for any office, I will not come; what do you want me for?” Word came

back that they wanted me for the Sub-Treasury. I replied that I could not come. I returned to my home in Connecticut, on Friday evening, and received a letter asking me to go immediately to New York. I went down Saturday morning, and was requested to meet some gentlemen in Mr. Cisco's office. They presented the considerations, and urged very strongly that I should take the office. I asked Mr. Cisco why he left it. He said on account of his health. I said that my health would not allow me to stay in the office six months. Therefore, I must also decline.

During that year, I was offered in addition to the Assistant Treasurership of the United States, the Presidency of a bank with a salary of \$15,000, and of two trust companies with salaries of between ten and twelve thousand dollars each. Altogether the salaries offered me that year, aggregated forty-three thousand dollars,—all of which I declined.

Mr. Wolcott of Ohio was Assistant Secretary of War. He frequently came in to see me in New York, and met me at the bank. He talked freely about war matters. On one occasion, about the middle of the war, at the time that General McClellan was in command, I asked him if the war was conducted by

a single head at Washington, or if each of the divisions of the army were acting in their own way. He said that there was no central control, but that each division, the North, the South, and the West, was acting independently. I said to him, "You never can conquer the enemy in that way, the enemy being in the centre, will attack one army, and then hasten to fight another. Until you have one head who can control the movements of all the armies against the Confederacy, you will not succeed." Hence, in the early part of the war, the Union efforts were not successful, for the reason that the South could use its forces, first in one section, then in another. But when General Grant took command, and ordered the entire Union force, the aspect of affairs was changed, and the Confederacy proved, as General Grant said it would, "a hollow shell."

During the early part of the war, the Sabbath Committee of New York, of which I was a member, desired to get an order from the President to have the Sabbath respected by the army. Accordingly, the members of that Committee, with the Secretary, went to Washington, and presented the case to President Lincoln, who said, "It is right, it shall be done." He listened very attentively to the Committee,

promptly responded, went with the Committee to Secretary of War Stanton, and directed him to prepare and issue an order. The Committee had prepared the form of an order, which was approved by the President and the Secretary; and that order was issued, directing the observance of the Sabbath, as far as consistent with the emergencies of war.

The American and Foreign Christian Union had been in trouble; and when they requested me to take the Presidency, they stated that the troubles had all been adjusted, and that the future was promising. Under these circumstances, I accepted the Presidency; but very soon, within a few months, troubles from the same causes arose, and continued during my connection with the society.

I labored to adjust the differences, but without success. They seemed to be inherent in the society, and had existed for a great many years. A small faction wanted to control the operations in its own way. This faction was very active, and kept the society constantly in trouble. On the annual election for Secretary, without giving any previous notice, or any intimation whatever, this faction had gone around to the members with statements in regard

to the Secretary, which were not well founded ; and the Secretary found himself suddenly turned out of office. I immediately declined longer to serve, and retired from the Union. While I was connected with it, the work of the society went on and prospered, and was very successful.

While I was connected with the Union, the Secretary, Dr. J. Glentworth Butler, came to me and said that a lawyer had come here from the City of Mexico, to present to us the claims of a congregation of about fifteen hundred people, who were disposed to become Protestants. I told him to ask the gentleman to be at the office at the next meeting of the Board, which was the next week, and we would then endeavor to have him present his case. When the Board met, I stated that a gentleman was here from Mexico, to present the wants of that city, and asked if they would see him, and allow him to address them. They consented, and he came in and addressed the meeting, and appealed to us to send some one who would open Protestant services in the City of Mexico, stating that there were over a thousand persons who were ready to unite in such an enterprise. He answered the questions which were put to him ; the

Board seemed to be satisfied, and expressed a willingness to enter upon the work, if they could find a man. Not long after this, Dr. Butler informed me that the Rev. Mr. Riley, who was then preaching to a small Spanish congregation in New York, might be induced to go to Mexico. I favored his going, if he would go upon certain terms. It was stipulated that he must go without any sectarian bias. He consented to go on that condition. He went and found the field open, established a church there and a mission station, and the work apparently prospered.

He returned from Mexico, and stated that the large church of San Francisco could be purchased for about \$10,000, and wanted very much to have funds raised for this purpose. I called a meeting of a number of gentlemen at my house. Mr. Riley made his statements, and Dr. Butler commented upon them. Other gentlemen, who had some knowledge of the matter, expressed a deep interest; a subscription was started; and five thousand dollars was raised on the spot. The remainder was raised a few days afterwards, and the church was bought. Thus, Protestant Missions were established in the City of Mexico.

The year that the General Assembly met in Dr.

Cuyler's church in Brooklyn, I was informed that I was Chairman of a Committee, appointed the year previous, at a meeting of the Elders who attended the General Assembly, to consider whether it was wise to have Elders' meetings, and to suggest some plan for them. I called a meeting of the Committee to discuss the matter, and it was decided that we would have a meeting at the next General Assembly at Brooklyn, and arrangements were made for it. Due notice was given of the meeting. I went over, and saw some gentlemen connected with the Assembly, and made arrangements to have some of them speak on different subjects at the meeting. Mr. Mansfield of Ohio, was to speak in regard to Bible Study; Mr. Jesse W. Benedict of New York, was to speak on a similar topic; and others were to follow. I had so arranged that they were to speak without being called upon. I invited Mr. Lucius Hart to go over with me, and sit by me on the platform. I arranged hymns, suitable to the occasion, and to the different topics, selecting familiar hymns.

The meeting was very largely attended; the room crowded. As the different topics were suggested, one gentleman after another, who had been invited,

spoke upon the subject assigned, and very soon great enthusiasm pervaded the meeting. I would select a hymn, for Mr. Hart to start the singing as soon as a speaker sat down. The meeting continued for an hour and a half, and they were not willing to have it suspended, the interest was so great ; but adjourned over to the Tuesday evening following, when we had another large and interesting meeting in the same church. Arrangements were made for a continuance of the meetings, at the next General Assembly.

In 1865, I attended a meeting of the General Assembly at St. Louis, and there presided at a similar meeting, and had Mr. Alexander Milne of Stamford, to assist me in the singing, and the meeting continued until after nine o'clock, with even a greater degree of enthusiasm than we had in the meeting in Brooklyn. Those meetings have been continued at the sessions of the General Assembly ever since.

On one occasion, in 1865 or '66, as I was in the Sunday School at Putney, I sat opposite a young lady, whose mother and grandmother I had known, and after referring to them as being connected with the church, I inquired of her why she was not connected with the church. The tears began to run

down her cheeks. I said a few words to her, and asked if she would like to have me call and have some religious conversation at her house. She said that she would. The next day I called, and again during the week. I explained to her the way of salvation, and on the Sunday following, I again went up to the School, and found that she indulged a hope. I then suggested to the Superintendent to have an Inquiry Meeting, and asked this young lady if she would consent to have it at her house. It was agreed upon.

At that time, the church in Stratford had no Pastor. I went up on Monday evening, to attend the Inquiry Meeting, expecting that some three or four might be there, but I found some ten or twelve young persons, waiting to be conversed with. We had a very interesting meeting. I continued those Inquiry Meetings on Monday evenings for about six weeks, and frequently attended a weekly Prayer Meeting during the week. I also visited, and had personal conversation with those who had attended the Inquiry Meetings. The result was that I counted over twenty who were hopefully converted.

On one of my visits among one of the families, the wife said that her husband wanted to see me. He

was in the field, ploughing. He left his work and came in to converse with me on the subject of religion. We had a conversation of about an hour and three-quarters. During the conversation, he said that he had attended a meeting in Stratford some fifteen years before, and heard a sermon which always troubled him. There was such a remark made in the sermon, and he had never forgotten it. He wanted to know if I could explain it. I explained the matter to him and told him that the sermon was preached, not fifteen years before, but thirty years before, on Friday afternoon, during the four days' meeting held in 1831. He said, "Yes, that is so." He and his wife and two of his children subsequently united with the church.

Before I left, the church had selected the Rev. William K. Hall, as its Pastor. I took him up and introduced him to these young converts, and also to the people in that part of the town who were connected with the church, passing from house to house. In some cases I went into houses that I had never visited before ; but they all knew me, and welcomed me.

Two or three years after the founding of Robert

College, Rev. Isaac G. Bliss of Constantinople came to my house in Connecticut, one afternoon in the summer, and said that he had come from New York, a distance of sixty miles, to get me to be Treasurer of the Bible House at Constantinople, which he wished to establish. He said that he had found it difficult to secure the cooperation of those he wished to interest. He wanted to raise about \$60,000, with which to build, for Turkey, a Bible House, to be located in Constantinople, somewhat like the one in New York. At this time I was President or Trustee or member of some eight or ten different institutions and had as much on my hands as I could attend to; but I told him that as he had come sixty miles to get me to be Treasurer of this fund, I could not decline. He went forward with his efforts, raised about \$55,000 in a few months, and left the amount in my hands. In the meantime, we had framed under the Laws of New York, the same Laws under which we had framed the charters for the colleges, a charter for this Bible House. Of this fund, I became the Treasurer, and have continued the Treasurer to the present time. After Mr. Bliss's return to Constantinople, he endeavored to secure

lots upon which to build. He found that he could not get a title for those which he had partially secured, and several years passed before he could get satisfactory title to land. In the meantime, the fund was out at interest; and the accumulation of interest, by the time building operations began, amounted to about \$5,000, raising the fund up to about \$60,000.

In 1867, my partner, Mr. Edgar, died. He left a handsome estate for his family. My second son, William, had become connected with our business several years before, and my son-in-law, J. Hugh Peters, had also become a member of the firm. After Mr. Edgar's death, we continued the sugar refining business, under the same firm name.

In 1868, I sold my house at Stratford for \$15,000. Before I went abroad, I decided to build for myself, and my son William also, decided to build for himself, a house at Englewood, New Jersey, on property which we had bought there in 1860. The house which I built for myself, I afterwards gave to my daughter, Mrs. Peters. It cost me something over \$20,000, without the land. I subsequently built a house, opposite, for myself. My brother, Charles, who had lived many years in a hired house in Ninth Street,

decided that he would move into the country. I bought ground on Dwight Place in Englewood, built a house on it, and gave him a seven years' lease of it, free of rent, with a privilege of renewal of seven years more. Subsequently, he bought the house at a cost of about \$12,500, which was much less than it cost me. My son, Henry, was settled in Englewood in 1867, and it was necessary for him to have a house. I bought for him a house on Engle Street, at a cost of about \$9,000.

In 1868, on account of the ill health of my son, Theodore, I went with my wife, my sons, Frederick and Theodore, and my daughter, Katherine, to Egypt and Syria. We went to France, then crossed the Mediterranean to Alexandria, went up the Nile as far as the First Cataract, and returned to Cairo, where we remained about four weeks. From there we went to Beyrout, and, two days after our arrival there, my son Theodore died. We had his remains embalmed and sent home, and buried in Woodlawn Cemetery.

While in Egypt, I examined into the work of the United Presbyterian Mission, and found that it was in a good condition, but needed funds. While we

were at Cairo, they had not sufficient funds to carry on the Mission, and were hesitating whether some of the missionaries had not better return home. At my suggestion, a subscription was raised among the English and American visitors, and a sufficient amount of money was obtained to sustain the Mission, until they could get further help from home, and at the same time, we expressed such commendation of the Mission to their friends in the United States, that they were encouraged to sustain the work more liberally.

While we were at Beyrout, I gave much attention to the wants of the Protestant College and its management, and left with them a fund, (which I named after my son Theodore), for publishing books, as there was no fund for that purpose, and they were greatly in need of help in that direction. That fund has continued to the present time, and has done excellent service. While there, I went to Damascus, and in passing through the bazaars, I saw a hairy man who had nothing on above his loins, his back being entirely hairy,—the first and only hairy man I have ever seen.

I was invited to dinner with the Vice-Consul, Masaka, and was asked whether I would have a native,

or a European dinner. I said a native dinner. We went to his house at about six o'clock in the evening, and found him sitting on his divan. He first invited us to go into a room, and wash ; which we did. After talking with us a short time, his wife and daughters were introduced to us, and then retired. We were invited to the table. His oldest son, about twenty-four, and his second son, about twenty-one, waited upon him at the table, he sitting at one end and I at the other. An Egyptian waited on the rest of us. After dinner we went into one of his rooms ; he sat upon his divan ; and the oldest son with his wife came with their child, and took seats beside him. The wife was about fourteen years of age, and the child was nearly two years old.

From the roof of the Protestant Church of Damascus, I asked the Pastor, Dr. Crawford, if he could point out "the street which is called Straight." He said that the marks of it were through the city ; but that the street was built upon, and only the side walls could be seen. While at Cairo, I went, one day, to attend the examination of the Coptic school. I understood that the Viceroy and his ministers were to be there. As I went in, it was just about lunch

time, and there was a circle of eight or nine men dressed in oriental style. Presently, a person passed through the room with a large circular table, which was taken to the next room. These men immediately followed. I followed them, and took a seat on a bench. Beside me sat the Coptic Archbishop. The men seated themselves around the table. They appeared to be in pleasant conversation. I asked my guide who they were. He said they were Abyssinians who had come down to ask the Coptic Archbishop to give them a Bishop. The party included the Secretary of State of Abyssinia, and other leading officials. Some of them were dressed very handsomely. The table was furnished with a variety of food, including the half of a sheep, at the centre of the table, and around it were placed different dishes, largely jellies and sweetmeats. When all was ready, the Archbishop arose, went near the table, and appeared to ask a blessing, and one of their number, with his hands tore the meat from the sheep, and put one piece on one plate, and another on another, and so on, helping them with his fingers all around; and they, with their fingers, ate. When any of them wanted more, he would get up, and twist a piece of

meat off; using his fingers in the same way that Abraham used them in his day,—so little change is there in Oriental Countries.

My visit to Beyrout was one of great interest, perhaps because of some service that I rendered in counselling and advising with those who had the management of the affairs of the Protestant College and the Mission.

On reaching Constantinople, in the month of April, 1869, I found that I had a great deal to do. I had been requested by Rev. Mr. Bliss, to aid him with the plans for the Bible House. He had purchased the land, and was forming the plans for the building. I spent much time, during my stay, in counselling with him in regard to the style of the building and its uses, recommending that it should be made with iron girders and with iron shutters, so as to be fire-proof, and that it should be made much larger than he had intended. To all this, he agreed. The building was erected of the size that I had suggested, 70x70, and made fire-proof. It has since been occupied for Bible and Missionary purposes. There is now an urgent appeal to put an additional building on a part of the premises. The fund which we had

was not sufficient, fully to complete the building ; and I directed him not to proceed any further than we had funds. When it was erected, he wanted about \$6,000 to complete it in all its parts. At my suggestion, he applied to the American Bible Society, the British and Foreign Bible Society, and the London Tract Society for rent in advance for five and seven years. They consented, and thus a sufficient fund was raised to complete the building, and it left them entirely out of debt, with \$600 on hand. That building is now free of debt, and has a fund of about \$20,000, which they ask us to appropriate for an additional building, as they are in need of room.

Mr. Robert had requested me to go to Constantinople, to see if I could not settle some differences which existed between the College President and the Mission. I gave the subject a good deal of attention, and succeeded, by obtaining particular knowledge of all the difficulties, both on the part of the President, and on that of the Mission, in so adjusting matters as to remove friction, and bring about a reconciliation. At the same time, there were differences between the missionaries, and the native churches, and both sides came to me for counsel and advice,

stating their grievances. This took a good deal of time and thought. I did what I could to adjust these matters, but they were not settled until after my return home, and then by adopting my suggestions.

I was in Constantinople eight days, and had only time to devote two hours of one afternoon to sight-seeing. All the rest of the time was fully engaged, from eight in the morning until ten at night.

On the morning that I left, I went to the Annual Meeting of the Western Turkish Mission, connected with the A. B. C. F. M. I was at that time a Corporate Member of the Board. After listening for some time, I stated to Dr. Riggs that I must retire, as I must sail at two o'clock. He said, "You must say something to us." I recollect that I stated two things to them. One was the case of Dr. Sturtevant and his associates, who went to Illinois in 1829 to establish institutions of religious education in that State, and I thought that they were to do for Turkey substantially, what those gentlemen had done for Illinois, and while they might not have the same success in the same time, they would ultimately have their reward. I urged them to look to Christ for guidance. I stated that while I was on the steamer,

not far from Patmos, as I sat on the deck of the vessel in front of the pilot, I noticed that he fixed his eyes on the compass which was before him, and then looked to the right and then to the left, and then back to the compass again. And so he continued, constantly watching his compass, first looking before him, then to the right and then to the left, but never looking back. So I commended them to keep their eyes on Christ, ever looking to the right and left, but never back, and thus they would find that, as the pilot steered his ship safely among the islands, they could steer themselves safely in all their work in the Turkish Empire.

In all my observation in regard to efforts for the conversion of souls, I have found three things which were important, or rather I may say four. First, a knowledge of Scripture. Secondly, meditation thereon. Thirdly, prayer. Fourthly, personal effort. Prayer and personal effort should ever go together in every effort to impress impenitent persons with a knowledge of their condition, and to invite them to turn to Christ. These are the best means that can be used to win souls to Christ. Such was the way that Harlan Page pursued with so much success ;

such was the way with the Elders of the Rivington Street Church and the Fourteenth Street Church; and the results corresponded very much with the efforts.

In 1871, the last of August, I received notice at my home in Englewood of my appointment as one of a Committee of Sixteen, made by the Board of Supervisors of New York, to unite with a Committee of Eight of that Board to examine the accounts of the city. During the preceding months, charges of fraud and corruption had been made in the papers, against what was then termed the "Tweed Ring," and against the financial management of the Comptroller's office. My friends advised me to decline, and to have nothing to do with it,—that it was too arduous, too risky, and that no good could come from it. I considered the matter, and concluded that if the Tweed corruption, which controlled the city and extended very largely into the control of the State, should go on, and control, and exert its influence in the national government, that our country would go to destruction.

I decided that I would act with the Committee. I went to New York, the next morning, and learned

that two of the Committee had called upon me, the day before, and had reported that most of the Committee would decline to serve. I sent for the two gentlemen, Mr. Pearson and Mr. Spofford, to meet me, and stated to them that I proposed to invite the Committee, those who were willing to serve, and those who proposed to resign, to meet at the American Exchange National Bank on Tuesday, to confer on the subject. They agreed with me, and we issued a notice to the Committee, requesting their attendance as proposed. The Committee met, and all who were in the city were present. Mr. Robert Lenox Kennedy was the Chairman of the Committee of Sixteen. He declined to serve, as Chairman, on account of a weakness of his eyes. I was next on the Committee, and the duty of Chairmanship was urged upon me, and I accepted it. The Committee, after consultation, doubted the sincerity of the Board of Supervisors, in appointing a Committee, and expressed their conviction that nothing could come from it. I suggested that the Board of Supervisors, at a meeting, should be asked to allow us to proceed in our own way in making these investigations, and to give us their help. The Committee said that if

the Board of Supervisors would do so, they would act. We met the Board, a few days afterwards, and stated to them what we wanted. They agreed to our plan; and, afterwards, we fixed a time for a meeting of our Committee of Sixteen, with the Committee of Eight of the Board of Supervisors. In the meantime, I was directed to appoint the Sub-Committees. I sent for Mr. Warren, an accountant, who had been for many years connected with the Comptroller's office, as Assistant Comptroller, and learned from him the routine of the office, and to what departments one was to go for information; and thus, obtained a complete view of the work of the office. I appointed, in connection with Mr. Warren, several experienced accountants to assist in the examination of the accounts, and some other persons to assist in obtaining information.

The Committee met with the Committee of Supervisors; and I called for Mr. Storrs, the Assistant Comptroller, and got from him answers to a great number of questions, which gave the whole Committee full information as to the workings of the departments. The Sub-Committees then went to work, each in its department, and procured the necessary infor-

mation. The first Committee's report was upon the city's debt ; and that was published at the next meeting of the Board of Aldermen. One of the Aldermen made a statement which tried to show that the statements of the Committee were not correct. The Committee, without noticing anything that had occurred, immediately published a statement, showing, under their signatures and the Comptroller's, exactly what the city debt was, confirming their statement, and refuting the statement of the Alderman.

The different Sub-Committees continued their work from four to six weeks, and also the accountants ; at the end of which time, they made their reports. When we were ready to make the complete report, the Alderman, who had been the Chairman of the Committee, was not well. We sent to him and asked him to call the Committee together, the Supervisors', as well as our Committee. This he wished to put off two weeks, which would have carried it past the November election. We sent to Recorder Hackett, who was the first-named of the Committee and was more properly Chairman, and asked him to call the whole Committee together. He immediately gave orders to that effect ; and we then sent to the Clerk of the

Committee, who had before declined to call the Committee, and he called the Committee together, and we made our full report. Some of the members of the Supervisors' Committee were expecting to refute our statements ; but when they came to hear them from the different Committees, they found that they were so complete and clear that they had nothing to say ; and hence there was no effort made to refute them. This report was published, the week preceding the election, and probably influenced the change which was at that time made in the city government more than any single cause.

Shortly after the appointment of the Committee of Sixteen, there was a Committee of Seventy appointed, who acted with a good deal of efficiency in regard to city matters ; but that Committee had no connection whatever with our Committee of Sixteen. Many members of the Committee of Seventy afterwards obtained offices under the city government ; none of the Committee of Sixteen ever asked for any office, or any reward for their services. I believe that the Committee of Sixteen was chiefly instrumental in the changes which at that time were made in the city government. The election resulted in turning

out the officials ; and a new Mayor came in. Mr. Andrew H. Green became Comptroller, and the "Tweed Ring" was entirely broken up. I was asked to take some official position in the city government ; and I replied that there was no office in the city, state, or general government, that I desired.

A year or two later, Mr. Andrew H. Green called upon me on Christmas Day, to know what he should do with the large payments, maturing the coming January, for which he had no provision. The bonds of the city were selling below par. I made suggestions to him in regard to the sale of his bonds, and how to overcome the difficulties. He adopted the suggestion ; and before the end of January, he was able to sell the bonds at par ; and the difficulties in regard to the finances of the city were entirely removed.

I continued to occupy the house, No. 19 East 14th Street, till 1877, when the Street was so given up to business as to make it unpleasant, and my wife and family did not desire to live there longer.

In 1877, I occupied the house that I had built in Englewood, New Jersey, and there I have continued to live until the present time. My wife, who had been

my wise counsellor and affectionate helper in all my work, for forty years, died January 14th, 1879, and since then, my daughter, Katherine, has been my housekeeper and my devoted companion.

On the 15th of July, 1878, I entered upon my duties as President of the Third National Bank; and it has seemed most providential that the opening was made for me. During my connection with the Bank, my relations have been most pleasant and agreeable, and there has been bestowed on me the utmost confidence.

Since 1831, to the present time, with perhaps a brief interval between 1840 and 1850, I have been President of one or more institutions. In 1831, I became the President of the American Young Men's Missionary Association, and, soon after, became a member, and Vice-President, of the Young Men's Bible Society of New York; and in 1834, I became the President of the Young Men's Education Society of New York. In 1844, I became a Director in the American Exchange Bank, and in 1855, I became its President. I was subsequently the President of the American Seamen's Friend Society, the American Tract Society of Boston, the American and Foreign

Christian Union, the Children's Aid Society, and Treasurer of the Bible House at Constantinople. I have been President of the Woodlawn Cemetery Association, since its commencement in 1863; also in the same year, I became the President of the Board of Trustees of Robert College at Constantinople, and of the Syrian Protestant College at Beyrout. I was President of the Importers and Grocers Board of Trade for many years; and Vice-President of the Seamen's Bank for Savings, for over twenty years. So that, during these last thirty years, I have been permanently connected with some eight to twelve different institutions, chiefly religious and philanthropic, in some official capacity, the whole time. In all the institutions with which I have been connected, either as Chairman or Officer, or in any other way, during the whole fifty years, since I took the Presidency of the Young Men's Missionary Association in 1831, I have never in any way sought a position or used any effort to obtain one. They have all come to me unsolicited.

When I became President of the Children's Aid Society in 1861, the society owned no property and its work was small. Now, they own four lodging-

houses, and lease two, making six. Then, they had three or four schools; now, they have over twenty, and twelve or fifteen night schools. Then, they occasionally sent a company to the West; but for the last ten years, they have sent a company every two weeks. Then, the receipts of the Society were less than \$50,000; now, they considerably exceed \$200,000, each year.

During my connection with the American Seamen's Friend Society, as President, for about seventeen years, the work of the society prospered, but often required very judicious and careful management to adjust the differences which were occurring between persons connected with it, and it required the utmost discretion and judgment to settle them.

I have kept up a continuous connection, in some form, with Sabbath Schools, until 1882; during the last twenty years, chiefly in teaching a Bible Class. In 1829, I became Librarian of the Sunday School of the Laight Street Church, afterwards Secretary, afterwards a teacher; and when I went over to Dr. Smith's church, I became a teacher there, and subsequently, Superintendent of one of the schools. I first took a Bible Class in January, 1858. Just after the severe

financial panic of 1857, when I had been very closely engaged, and was a good deal exhausted, I was requested by Mr. Chas. Fanning, to form a Bible Class of young ladies in the Fourteenth Street Church ; and as I thought it would be a relief to turn my attention from business and financial matters to something else, I consented to take charge of it. Most of the young ladies who joined the Class, not long afterwards united with the church. That Class, I kept up in the church for some twelve or fifteen years. It is now a source of satisfaction to look over their names on the class books.

At the time of the revival in 1831, before referred to, I took a deep interest in the conversion of my friends and acquaintances, and from that time onward, in connection with the Laight Street and the Brainerd Churches, and the Fourteenth Street Presbyterian Church, I was constantly laboring for the conversion of souls. In 1858, when I took charge of the Bible Class in the Fourteenth Street Church, I began to come into closer contact with individuals, and since that time, the number of persons (chiefly connected with that Class), who have been converted, mostly ladies, has been very large, and they have sustained during all these years good Christian characters.

I have made it a point to help forward every good object in the places where I have lived. While it has cost me something, the cost has been moderate, though the benefits resulting have been great.

When the church building was to be erected in Englewood, I contributed liberally towards it, as I did also in the Churches in Rivington and Fourteenth Streets, and in Stratford, Conn. The best part of my life, and that which I look back upon with the most satisfaction, has been that which I have spent particularly in the Sabbath School and Bible Class, and in laboring for the conversion of souls, and in connection with institutions for the spread of the Gospel, and those of a philanthropic character. The business part of my life appears unimportant, and the honors in connection with financial institutions transient.

I have been connected with the Board of Foreign Missions, of the Presbyterian Church, nearly twelve years, and have uniformly been present at the meetings. I have done what I could to promote its best interests, and my relations to it have been pleasant and profitable.

One of the points of my life has been always to keep in the company of good men, and I think that I

have found very great benefit from this. In 1834-35, I was connected with the Young Men's Bible Society, and the American Missionary Association. Connected with the two Boards, there were between forty and fifty young men. They were all men of Christian character, earnest and devoted. Some years since, I looked over the names of those connected with the Bible Society, to see what had been the results of their lives in New York. I found that every one of them had sustained a good reputation, and most of them had become influential and prominent in their professions, legal, medical and mercantile. As far as my recollection goes with the young men, connected with the Missionary Board, they also turned out creditably and well. But the young men of my acquaintance, who pursued pleasure, and were not Christians, very largely, did not turn out well. Most of them disappeared from the stage before they were fifty years of age, showing that "Godliness hath the promise of the life that now is, as well as of that which is to come."

In all my business, during now sixty-five years, I have never had a suit at law in the courts as a defendant in any case, nor as a plaintiff, excepting,

perhaps, in a single instance, and then for a small amount. I have decided what was right in each case, and by a little concession, have been enabled to settle all differences.

I have eaten to live, and not lived to eat, have never used tobacco, ardent spirits or wine (except the latter in seasons of weakness), and I believe that a man, in thus abstaining, gets the most out of life.

When my oldest son was settled in Stamford, I bought him a house, furnished it, and gave it to him. For my second son, I bought a house in Fourteenth Street, and gave it to him. I began with my eldest son, when he was first settled, to start for him a fund which would accumulate and be added to largely by yearly contributions; and thus, after a while, a fair capital would be obtained. And this I have continued with each of my children, as they became of age; and as a consequence, most of them are comfortably off. This I have considered better than to keep all as long as I lived, and then to give what I could no longer use.

My earliest connection in New York was with the Tomlinson family, and was, in all respects, most pleasant and profitable. I next became most inti-

mately connected with the Russell family, by marriage into it, and have had the pleasantest relations with all of its members. After the death of my first wife, I became connected with the Edgar family, a very large family in Rahway, New Jersey, and in New York; and in all these years, from 1833 to the present time, I have been in constant intercourse with them, and the relations have been very agreeable to me, and I believe agreeable to all the family. In all these three families, I have found the most pleasant domestic and social relations; and nothing has occurred to mar the harmony of our intercourse.

The reminiscences end abruptly. After his retirement from active business in 1892, our Father lived quietly in his Englewood home. He continued to attend meetings of Boards and Committees, and maintained an especial interest in the work of the Board of Foreign Missions of the Presbyterian Church, and of the Woodlawn Cemetery Association. His days were passed in reading, writing and riding, and in receiving the visits of his friends. His guests were numerous, and always welcome. These three

years of retirement were very happy years. The aged man enjoyed the respect and affection of a great many noble men and women. He loved to talk about the events of the past, and also to discuss the affairs of the present. He was fruitful in old age. Words of wisdom fell from his lips. His outlook was optimistic. His conversation was instructive. Few men of the century had done more to make the world better. His record was in every quarter of the globe. He had left the impress of his life upon business, politics, education, philanthropy and religion. And so, he sat, as the evening shadows gathered about him, between two worlds, and the sunshine rested upon both. The retrospect was bright, and so was the prospect. Life here had been serviceable, and life there was to be glory, honor and immortality.

THE ADDRESS
OF
THE REVEREND F. H. MARLING, D. D.

NEWSPAPER NOTICES.

RESOLUTIONS OF BOARDS AND COMMITTEES.

ADDRESS AT THE FUNERAL SERVICE,

BY THE

REVEREND FRANCIS H. MARLING, D. D.

"Our aged Father has fallen on sleep," was the first sentence of my invitation to take part in the present service. "Our aged Father." The life now ended began on November 6, 1805, and closed December 28, 1895, a term of ninety years. It spanned the Nineteenth Century, all but a narrow margin of five years at either end. How seldom we follow to the grave one who has lived so long !

"The days of our years are three-score years and ten," says the Psalmist ; "and if by reason of strength they be four-score years, yet is their strength labor and sorrow." Most true of men in general ! Indeed, the average life of a generation of mankind is not more than one-half of three-score years and ten. In the case of those who outlive the perils which encompass our earlier years, and attain a patriarchal age, a man who is vigorous at seventy is something of a wonder, and a Gladstone or a Bismarck, able at four-score to govern a great nation, seems the miracle of his time. We have to go back a long way to find one, of whom it can be said, as of Moses, that he "was one hundred and twenty years old when he died : his eye was not dim, nor his natural force abated." We call it "living on borrowed time," when one exceeds the three-score and ten. Human life might doubtless be longer, did not sin, "the sting of death," poison

our blood and shorten our days. A very suggestive prophecy of the latter days of the Son of Man, declares, "A child shall die one hundred years old."

The Holy Scriptures—especially those of the Old Testament—dwell much upon old age. It is set forth as a blessing and a reward. It is "the first Commandment with promise." "Honor thy father and thy mother, that thy days may be long upon the land." Wisdom is represented as having "length of days in her right hand, and in her left hand, riches and honor." "The hoary head is a crown of glory, if it be found in the way of righteousness."

There is a peculiar grace about such an old age. Every stage in human life can be made beautiful, if "the beauty of the Lord our God be upon it;" consecrated infancy, with its covenanted blessing; childhood, so far as it resembles "the Holy Child, Jesus;" youth, when "strong in the Lord," and victorious over evil; manhood and womanhood, in the fulness of their power, nobly fulfilling their large responsibilities. And all these unfolding excellencies are retained and blended in a ripe old age, with its mellow wisdom, its loving sympathy, its disciplined patience, its quiet but longing expectancy.

Have we not all known men and women who wore this "crown of glory?" Their grandchildren and great-grandchildren loved to be about their knees. Their sons and daughters, themselves parents now, never so honored father and mother as since they have found by experience what those words mean. The whole community "rises up before the hoary head, and honors the face of the old man." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

Such have their hand upon the latch of the gate of Heaven. "I desire to depart, and to be with Christ." "I am now ready to be offered, and the time of my departure is at hand." "I must shortly put off this my tabernacle." "Willing rather to be absent from the body, and to be present with the Lord."

Some, indeed, while still "in this tabernacle, do groan, being burdened," with its weaknesses and pains, lose their own patience, and try the patience of their attendants. But other pilgrims spend some time in the Land of Beulah and on the Delectable Mountains, until their summons comes to cross the river. Death is no "king of terrors" to them, but an Angel of the Lord conducting them to their Father's house.

How can one attain to such an old age? Not as the end of a life of selfishness and sin. A lifelong sinner may be saved in his last hour, like the thief on the Cross, "yet so as by fire," as one rescued from a burning house. But the character we have been describing is a *growth*, the work of all the life, beginning in childhood, carried on in manhood, consummated in old age. "Train up a child in the way he should go; and when he is old, he will not depart from it." "The path of the just is as the shining light, that shineth more and more unto the perfect day." "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days."

Nay, we may carry the matter farther back, for, as a wise and witty writer of our own time has said, "A child's education begins a hundred years before he is born." St. Paul, writing to Timothy, says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother

Eunice." This faith had passed down, as a priceless heirloom, better than thousands—or millions—of gold or silver, from generation to generation. Wickedness often follows the line of the family ; the grace of God does the same. In both classes, the chain may be broken, for men are free to act for themselves. But blessed are they whose memories of home and ancestry are all hallowed by association with "our Father which art in heaven."

That blessing was enjoyed by William Agur Booth, a native of Stratford, Connecticut, and of New England descent. His middle name is suggestive. Whatever the motive of his parents in bestowing it upon him may have been, the Prayer of Agur was remarkably fulfilled in his life. "Two things have I required of thee ; deny me them not before I die. Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me ; lest I be full, and deny Thee, and say, 'Who is the Lord ?' or lest I be poor and steal, and take the name of my God in vain."

Coming to New York when a lad of sixteen, William A. Booth, soon joined the newly organized Seventh Regiment. He became a partner in an importing house before he was of age. Ten years later, he entered a manufacturing business, in which he continued for over forty years. He was an active Promoter and Director of three western railways. He served as the President of two Banks, as Vice-President of a leading Savings Bank, and as Trustee of one of the chief Life Insurance Companies. When he retired from business, in 1892, it was after seventy-one years of active work.

Five and twenty years ago, when colossal, municipal frauds

were unearthed in this city, Mr. Booth was Chairman of the Citizens' Committee of Investigation, a post demanding great courage, and sagacity, as well as enormous labor.

In addition to these business engagements, he was President, or Director, of a number of charitable and religious organizations ; for thirty-eight years, he was at the head of the Children's Aid Society, and, for long periods, of the Boards of the Syrian Protestant College at Beyrout, Robert College at Constantinople, the American Seamen's Friend Society, the American Tract Society of Boston, the American and Foreign Christian Union, the Bible House in Constantinople, and of the Woodlawn Cemetery Association. He was Chairman of the Finance Committee of the Presbyterian Board of Foreign Missions, and a Director of Union Theological Seminary. Nor does this long list, by any means, contain a full record of the important positions held by him ; and every one of them meant work, thought, time, the application of business skill and experience, as well as of Christian wisdom to the affairs of each organization. The problems to be solved were often intricate, the mass of business large, the pecuniary interests, in many cases, expressed in tens and hundreds of thousands, in some cases millions, and the results of decisions momentous. Few were willing, or able, to bear such a load of responsibility. No man is called to so many positions of such a kind, unless he has won public confidence by character and ability.

But our friend was eminently characterized by the grace of "a sound mind." He was not an impulsive or demonstrative man. He was quiet in voice and manner, calm and self-possessed. Yet he was gifted with the ability to see straight and swiftly to

the heart of the matter, to take in the full scope of the surrounding circumstances, to state simply what should be done, and how, and to carry men's judgments with his own. He had the judicial temperament, and was singularly fair and unprejudiced. The right course being ascertained, it was carried into action with promptitude, persistency, and unflinching courage, yet without passion.

Mr. Booth came into full Communion with the Presbyterian Church when he was twenty-five years old, moved to that open Confession, perhaps, by the recent birth of his first-born son. Not long afterwards, he was specially, and earnestly, appealed to on behalf of a movement to form a new church on the East Side of the city. Four members of the strong church in Laight Street, of which Dr. Samuel Hanson Cox was Pastor, were urged to remove their residences to that part of the city, so as to help the new church, as a missionary might go to a distant field. Mr. Booth was one who responded to the appeal, and the Brainerd Church in Rivington Street was organized in 1834. He was chosen an Elder in 1835, and continued in that honorable office until he died,—that is, for sixty years,—first in the Brainerd Church and then in the Fourteenth Street Church, its successor. He “used his office well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.” Even after his removal from the city made his service less active and constant, his interest, sympathy, advice and support were always given to the brotherhood, and his name to them was a tower of strength.

He loved the church of Christ, faithfully attending its services

of all kinds and at all times. He was a teacher or Superintendent in the Sunday School from an early period to a very late one. The revival movement of 1830 to 1835 left its stamp upon him for life. He "watched for souls," and dealt personally with young people, and others, as to their religious state. He was a loyal friend to his successive Pastors. Of this I can bear witness, after twelve years' experience. He was a liberal giver to church objects, to missions, to charities, and to an extensive range of undertakings for doing good to mankind, at home and abroad. He looked far ahead, and wide afield. There was no conflict in his mind between foreign missions and home philanthropy. Both were alike parts of the Master's service in that "field" which is "the world." To what a multitude he was a counsellor and a benefactor !

Amidst all this continuous engagement in business, in public affairs, and in benevolent operations, his home was not forgotten. He ruled over his household in the fear of God. Himself a lover and student of the Bible, and a man of Prayer, he maintained the daily worship of God, in his family, and trained his children to "remember the Sabbath day to keep it holy." This father "provoked not his children to wrath, but brought them up in the nurture and admonition of the Lord." The home was bright with intelligence, cheerfulness and love.

I am sure that we all unite in regarding, with special interest and gratification, a life in which religion is blended with an active participation in the work of the world. There is a form of piety that runs away from every day affairs and hides itself in solitude. And there is a devotion to business that declares itself to have

"no time" to think of anything else. But our Bible tells us that true "godliness hath promise of the life that now is and of that which is to come," and bids us "use the world as not abusing it." Our Lord Himself asked of His Father, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." He Himself lived His earthly life among men, and did a man's work. Joseph in Egypt and Daniel in Babylon are illustrious examples of men of affairs, who were also men of God.

"We need not bid, for cloistered cell,
Our neighbour and our work farewell,
Or strive to wind ourselves too high
For sinful man beneath the sky.
The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves, a road
To bring us daily nearer God."

"There are, in this loud, strumming tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime ;
Who carry music in their heart,
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

So this beloved patriarch lived, and, in like manner he died, not suffering much pain, conscious to the last, in perfect peace, simply ceasing to breathe. "God's finger touched him, and he slept."

"Slept," to human seeming ; but in reality *awoke*, to begin a new and endless life, a life of immortal youth, "with Christ," "like Him."

You that, in him, have lost a father, may well be filled with strong consolation as you carry his mortal frame to its resting-place.

And all of us, who loved and honored him, will try to follow him, as he followed Christ. "Let me die the death of the righteous, and let my last end be like his!"

[The New York Tribune, December 29, 1895].

WILLIAM AGUR BOOTH.

William Agur Booth, for many years President of the Third National Bank and prominent in many religious and benevolent organizations, died at his home, in Englewood, N. J., at 11:15 A. M., yesterday. Few men have done as much as Mr. Booth for the aid of religious and benevolent efforts throughout the world, and few have had a greater influence, or used influence more wisely and with a larger benefit to the financial interests of New York and the country. Unfailing in kindness and consideration for all, in his bearing the model of a Christian gentleman, in his wisdom and ripe experience long distinguished among men of the foremost rank, in his private life the most genial neighbor, the stanchest and most lovable friend, and the head of a family honored and worthy of honor, Mr. Booth had a place in the hearts of those who knew him, which no other can fill.

One of his sons, the Rev. Dr. Robert Russell Booth, has been for years distinguished as Pastor of a church in this city ; and another, the Rev. Dr. Henry M. Booth, for twenty years the loved Pastor of the Presbyterian Church at Englewood, is now President of Auburn Theological Seminary. Another son, William T. Booth, is connected with the New York Life Insurance Company ; and a fourth, Frederick A. Booth, is in the real estate business. Two daughters also survive him.

William A. Booth was born in Stratford, Conn., on November 6, 1805. In 1821, he came to New York. He began business for himself as a tea importer, in the firm of Tomlinson & Booth, the firm name being later changed to Tomlinson, Booth & Edgar. From 1838 to 1878, he was engaged in sugar refining, in the firm of Booth & Edgar.

In company with the late William B. Ogden and Samuel J. Tilden, Mr. Booth organized the Chicago and Northwestern Railroad Company. He was a Trustee of the Ohio and Mississippi Railroad, in the organization of which he took an active part, and was also a Director of the Cincinnati, Lafayette and Indianapolis Railroad Company. From 1857 to 1860, he was President of the American Exchange Bank, and in 1870 was Chairman of the Committee appointed to investigate the Tweed frauds. From 1861 to 1889, he was President of the Children's Aid Society, and in 1878, was elected President of the Third National Bank. Mr. Booth retired from the bank and from business in 1892, after seventy-one years of active work. He had been a Trustee of the New York Life Insurance Company, since 1863. In the course of the last fifty years, he had held the Pres-

idency of the Trustees of the Syrian Protestant College of Beyrout, Syria ; of the Trustees of Robert College, of Constantinople, of the American Seamen's Friend Society, American Tract Society of Boston, the American and Foreign Christian Union and the Bible House at Constantinople. He also served as Vice-President of the Seamen's Bank for Savings. He was a member of the 7th Regiment in its early days, and, as such, participated in the reception given to Lafayette, on the occasion of his visit to this country in 1824. At the time of his death he was believed to be the oldest ex-member of that regiment.

For many years, Mr. Booth had been identified with active work in connection with the Presbyterian Church, of which he was probably the oldest member in the neighborhood of New York. He was connected with the Session of the Fourteenth Street Presbyterian Church. He was prominent in the work of Foreign Missions, especially those whose field lay in the Turkish Empire, where he had travelled extensively.

Mr. Booth was greatly interested in missionary work in Syria and Asia Minor, and in 1861 he was mainly instrumental in raising the fund by which the distress of the Maronites was relieved after they had fallen under the assault of the Druses.

Of late years Mr. Booth had lived at Englewood, where in his pleasant rural home he had entertained many friends. His death was painless, and he had full possession of his faculties to the moment of his death, recognizing his children with his last look.

The funeral will take place on Tuesday morning from the Rutgers Riverside Presbyterian Church. The Rev. Dr. Henry T. McEwen will conduct the services, assisted by the Rev. Drs. Marling and Wells.

[The Mail and Express, December 30, 1895].

WILLIAM AGUR BOOTH.

William Agur Booth was born in Stratford, Conn., November 6, 1805. His father was a sea captain, who, with one of his sons, was drowned at sea. With the loss of his father and brother, Mr. Booth, at sixteen years of age, found himself facing the exigencies of life alone, and in 1821 he came to New York, and began work. Under the firm name of Tomlinson & Booth, and Tomlinson, Booth & Edgar, Mr. Booth engaged in the business of the importation of teas. In 1838 Booth & Edgar began the business of sugar refining, and continued it until 1878.

Mr. Booth retired from business in 1892. During the seventy-one years of his active business life, he was an influential factor in many enterprises. He was among the organizers of the Chicago and Northwestern Railway Company, a Director in the Cincinnati, Lafayette and Indianapolis Railway Company, a Trustee in the Ohio and Mississippi Railway Company, and a Trustee of the New York Life Insurance Company. For three years, he was President of the American Exchange Bank, then President of the Third National Bank for fourteen years, and Vice-President and Trustee of the Seaman's Bank for Savings. He was Chairman of the Citizens' Committee which aided in the downfall of the Tweed ring.

However, the activities of Wall street never wholly absorbed him, and he has stood in this city as a living example of the teachings of the Great Master whom he served. Probably the oldest Presbyterian in or near New York, he found time to identify himself with and take an active part in much of the religious

and eleemosynary work of the churches. He was President of the Children's Aid Society for many years ; President of the American Tract Society, of Boston ; President of the American Seamen's Friend Society ; President of the American and Foreign Christian Union and of the Bible House in Constantinople ; also President of the Board of Trustees of Robert College, Constantinople ; and President of the Board of Trustees of the Syrian Protestant College, Beyrout, Syria.

Never during his term of office as President or Trustee of any of these institutions was he known to be any but the wisest of counsellors and the most faithful of friends. The passing into the "great beyond" of such a potential life as that of William A. Booth will call a tribute of affection and regret from the most distant ends of the earth.

Mr. Booth's love for foreign mission work made him well known in the field occupied by the Presbyterian Church. Pre-eminently qualified to be at the helm in the Board of Trustees, he was the one man of affairs in whose judgment ministers and laymen alike had great confidence. Mr. Booth's great aim seemed to be to soften the asperities and the miseries of life. Wall street people loved the tall form, keen eye, genial manners, pleasant voice, which for so many years stood boldly for the right among the financial whirls that are ever changing the destinies and purposes of men. Sixty-five years ago William A. Booth fastened his faith to the teachings laid down by the Great Master. That grasp was firm during all his life, and when called upon to put off mortal man he did so with undaunted mind, leaving his record among men to shine as the stars in the firmament.

Mr. Booth resided at Englewood, N. J., for a number of years past, and he died there at his home Saturday morning last at 11 o'clock, surrounded by his sons, Rev. Robert Russell Booth, D. D., Rev. Henry M. Booth, D. D., William T. Booth, Frederick A. Booth, and his two daughters, Mrs. Peters and Miss Katharine Booth. The funeral will take place tomorrow morning from the Rutgers Riverside Presbyterian Church, Seventy-third Street and Boulevard, this city.

[The New York Observer, January 2, 1896].

WILLIAM AGUR BOOTH.

William Agur Booth died at his home in Englewood, N. J., on Saturday, December 28, at the advanced age of ninety years. During the greater part of his long life, he was a prominent figure in the financial, business and religious circles of this city, and in all of these he wielded wisely great influence, and won universal respect and regard. He possessed large business powers, and threw himself earnestly into whatever enterprise he took up, so that through his sagacity and push he achieved rare success in his undertakings. He was a man of genial disposition and courteous bearing, and his private life was so richly adorned with the graces of Christian character, that as a neighbor and friend he was greatly esteemed. In the sacred intimacies of his family life he was especially strong, and he had the felicity of being at the head of a family honored, and worthy of honor. One of his sons, the Rev. Dr. Robert Russell Booth, has been for many years distinguished as a Presbyterian pastor in this city; and another, the Rev. Dr. Henry M. Booth, for twenty years was

the Pastor of the Presbyterian Church at Englewood, and is now President of Auburn Theological Seminary. Another son, William T. Booth, is connected with the New York Life Insurance Company; and a fourth, Frederick A. Booth, is in the real estate business. Two daughters also survive him.

The story of his life makes an interesting record of energetic activity and good deeds. William A. Booth was born in Stratford, Conn., on November 6, 1805. In 1821, he came to New York, where he began business as a tea-importer in the firm of Tomlinson & Booth, the firm name being later changed to Tomlinson, Booth & Edgar. From 1838 to 1878, he was engaged in sugar refining in the firm of Booth & Edgar. In company with the late William B. Ogden and Samuel J. Tilden, Mr. Booth organized the Chicago and Northwestern Railroad Company. He was a Trustee of the Ohio and Mississippi Railroad, in the organization of which he took an active part, and was also a Director of the Cincinnati, Lafayette and Indianapolis Railroad Company. From 1857 to 1860, he was President of the American Exchange Bank, in this city, and in 1870, was Chairman of the Committee appointed to investigate the Tweed frauds. From 1861 to 1889, he was President of the Children's Aid Society, and in 1878, was elected President of the Third National Bank. Mr. Booth retired from the bank and from business in 1892, after seventy-one years of active work. He was a Trustee of the New York Life Insurance Company since 1863. Equally conspicuous was his devotion to religious interests. In the course of the last fifty years, he had held the Presidency of the Trustees of the Syrian Protestant College of Beyrout, Syria, of the Trustees of Robert College of Con-

stantinople, of the American Seamen's Friend Society, American Tract Society of Boston, the American and Foreign Christian Union and the Bible House at Constantinople. He was for many years connected with the management of Union Theological Seminary, and also served as Vice-President of the Seamen's Bank for Savings. He was one of the originators of the New York Sabbath Committee, and always strongly opposed to Sunday newspapers. He was a member of the Seventh Regiment in its early days, and, as such, participated in the reception given to Lafayette on the occasion of his visit to this country in 1824. At the time of his death, he was believed to be the oldest ex-member of that regiment.

Mr. Booth was a stanch, true Presbyterian, and was for a long period actively identified with Presbyterian church work. He was one of the oldest members of the Presbyterian church in the vicinity of New York. Early in life, he, David Hoadley, Christopher Robert and Jos. Brewster united, and commenced mission work on the East Side in Rivington Street, built a church there, subsequently transferred it to the corner of Fourteenth street and Second avenue, and continued his connection with it as an Elder until his decease. He was for over fifty years an Elder in the Fourteenth Street Presbyterian Church in this city, and took always a deep interest in the cause of Foreign Missions, especially those whose field lay in the Turkish empire where he had travelled extensively. In 1861, he was mainly instrumental in raising a fund by which the distress of the Maronites was relieved, after they had fallen under the assault of the Druses. His efforts and means were always ready for the help of benevolent and religious objects.

The later days of Mr. Booth were spent amid the happy intercourse and rural enjoyments of his pleasant home at Englewood. Here it was that, with peculiar fitness, his long, busy life closed. Without pain, in the full possession of his faculties to the last moment, and surrounded by his family, his earthly days terminated and his eternal glory began.

The funeral service occurred on last Tuesday morning at the Rutgers Riverside Presbyterian Church in this city. The Rev. Dr. Henry T. McEwen conducted the services, assisted by Rev. Drs. J. D. Wells and F. H. Marling. A large gathering of friends was assembled to pay the last tribute of affection and esteem to the departed, and the service in its impressiveness was indeed appropriate to one whose life had been so true and pure and so bound up with all that is good.

[The Post, December 30, 1895].

WILLIAM AGUR BOOTH.

William A. Booth, who was for many years President of the Third National Bank, died at his home in Englewood, N. J., on Saturday. Mr. Booth's activities were not limited to business channels, as he was especially prominent in benevolent and religious projects.

Mr. Booth was born in Stratford, Conn., on November 6, 1805. He came to New York in 1821, and became a member of the tea-importing firm of Tomlinson & Booth, the name of which was afterwards changed to Tomlinson, Booth & Edgar. He also

engaged in the sugar-refining business, under the firm name of Booth & Edgar. Mr. Booth was one of the organizers of the Chicago and Northwestern Railroad Company, a Trustee of the Ohio and Mississippi Railroad, and a Director of the Cincinnati, Lafayette and Indianapolis Railroad. He was elected President of the Third National Bank in 1878, but in 1892 he resigned this office and retired from active business. He had been a Trustee of the New York Life Insurance Company since 1863.

Mr. Booth took an active interest in mission work, especially that connected with the Presbyterian Church. He had travelled extensively in Turkey, and was a thorough student of the mission question in that country. At various times he had been President of the Trustees of the Syrian Protestant College at Beyrout, of the Trustees of the Robert College of Constantinople, of the American Seamen's Friend Society, of the American Tract Society of Boston, and of the American and Foreign Christian Union and the Bible House at Constantinople. Four sons and two daughters survive him.

[The Evangelist, January 2, 1896].

WILLIAM AGUR BOOTH.

The sunshine of the last day of the year was a type of the last days of a long and useful life, the end of which was set before us on Tuesday morning at the Rutgers Riverside Church, where a large assembly gathered to pay the last tribute to the revered and beloved dead—a congregation alike remarkable for its numbers and its character. Next to the family were the

Directors of Union Theological Seminary, and the Secretaries and Directors of the different Boards of which Mr. Booth had been a member, and Representatives of the Children's Aid Society, of which he had been President for thirty years. With them, were also leading business men, the directors of various corporations and financial institutions. It was a concourse such as is rarely seen on any occasion. The services were fitly committed to the Pastors of the Fourteenth Street Church, of which the deceased had been an Elder for more than half a century. After Dr. McEwen had read the Scriptures, Dr. Marling followed with an address, in which he traced the successive steps in the career of him whose departure we mourned, closing with a picture of him in his last years, with his mind still clear and active in doing something for the good of the Church or the community. It was an exquisite tribute to a long life of usefulness, crowned by a beautiful old age, and ending in perfect peace.

To this brief notice of the last services, we are happy to be able to add some details of this long and well spent life. Mr. William A. Booth was born in Stratford, Conn., in 1805, and came to New York in 1821, when he was but sixteen years of age. Seventy-four years have since elapsed, and the period of his activity may be said to have covered the whole time, or nearly so. There may be some, a very few, who can recall him as a tea-importer. Many more will remember him in the firm of Booth & Edgar, sugar refiners, from 1838 on for forty years. Many will have come in contact with him during this period as a rail-

road director, for he was among the organizers of the Chicago and Northwestern Company, a Director of the Cincinnati, Lafayette, and Indianapolis Railway, a Trustee in the Ohio and Mississippi Railway Company, and a Trustee of the New York Life Insurance Company. Some will recall him most readily as having been President of the American Exchange Bank, or the Third National—the latter institution for fourteen years—or as officially connected with the Seamen's Bank for Savings for a yet longer period.

In politics Mr. Booth acted with the old Whigs, whose great leaders were Clay, Webster, and others, and later was identified with the Republican party. He never sought political preferment, but it was occasionally thrust upon him, as when he became Chairman of the Citizens' Committee, which took part in the downfall of the Tweed domination. When such a crisis emerged, he was never wanting.

But while his acceptance and success in the world of business and affairs was thus wide and assured, the real hidings of his power were in quite other and less noisy spheres, as Dr. Ellinwood has so well indicated. But who shall answer the question, How Mr. Booth sustained himself so evenly and well for so many years under these heavy and diverse burdens laid upon him from without, and which he accepted on a footing with his own personal concerns? And this can only be answered by a reference to his religious life. This had its distinct inception, and was ever after strong, like a deep river, both as to volume and tendency. It was in 1830 that he was soundly converted, under the ministry of the Rev. Samuel Hanson Cox, D. D., then

Pastor of the Laight Street Church, on St. John's Park. It was in the study of Dr. Cox, that the full committal of himself was made, and says one, who is well able to speak, "When he arose from his knees, the matter was settled, and I do not know that my father ever afterwards had a doubt as to his allegiance." He was straightway full of Christian enterprise, and went with Messrs. David Hoadley, William E. Dodge, Christopher R. Robert, Jonathan Leavitt, Joseph Brewster, and others, into the Rivington Street Presbyterian movement, which was organized under the Rev. Asa Dodge Smith. Mr. Booth was here, about 1835, ordained a Ruling Elder, and continued, essentially in the same Session—the Fourteenth Street Church succeeding the Rivington Street—until his death. Such a period of service is very rare in any one church, while the official relations sustained by Mr. Booth to the church at large, through mission and other boards, has been perhaps unprecedented, and will so remain. It was he, along with Norman White, Jonathan Sturges, Horace Holden, Frederick G. Foster, and others who organized the New York Sabbath Committee, a fact, we believe, not catalogued by Dr. Ellinwood.

We are told that, "Until his advanced age admonished him to seek complete rest on Sunday, he has been a Sunday school teacher, usually conducting Bible classes of women; and most of his scholars have been led to Christ through his personal effort." We are assured that, "He was accustomed to press the subject of religion upon the members of his classes, and to urge them in private conversations to make a prompt decision for Christ. In his work he was greatly blessed, and he often

remarked that, in the review of his life, he looked back upon work done to lead souls to Christ with especial satisfaction. Very frequently he would leave his office, or bank, at an early hour, and spend the afternoon in calling upon his scholars at their homes, where he would make plain to them the way of salvation, and would pray with them.

"I presume that he has read every copy of 'The Evangelist,' with the exception of the last three, since his illness. He was interested in the starting of the paper, and it always followed him in his travels, and, as he had no sickness to keep him from reading, he must have seen every copy.

"God has dealt very gently with him in the closing days of his earthly life. He was vigorous and active on his ninetieth birthday, November 6, 1895, and enjoyed the loving remembrances of his children and friends. His mind was clear, and his heart was fresh. A slight cold developed into pneumonia, about the first of December. It soon seemed prudent for him to go to bed and to have the care of a nurse. He yielded to the persuasion of physicians. Then, for about three weeks, with very little pain, he waited patiently for the coming of his Lord. With his usual calmness, he gave his last counsels, announced his firm faith in the reality of another life, and in the preciousness of Christian faith, closed his eyes to sleep, and ceased to breathe. Within five minutes of that last sleep, he responded to the greeting of our brother Robert!"

Such was the departure of one, whom we all loved and revered, to the world of everlasting light and peace.

A TRIBUTE TO A NOBLE LAYMAN.

By the Reverend F. F. Ellinwood, D. D.

One of the most encouraging lessons which I have learned in nearly thirty years of Christian work in New York has been the enlarged conception which I have gained of the Christian layman. Not of the average man in the rank and file of church membership, but of the man who rises to the value and power of the ideal layman, and his true place in the church in a country and an age like this. The Church Boards and the other great benevolent organizations naturally select the very best of the laity to co-operate with prominent clergymen in their administration. They choose them from all the highest vocations. They are bankers, judges, advocates, merchants, railroad directors, officers of corporations, at the same time that they are generally office holders in their respective churches. The work to which they are called, being of a fiduciary nature, demands men of character and repute, of sound judgment and disinterested spirit, men of generous sympathy with the wants and woes of mankind, and of consecration to the service of Christ.

I avail myself of the opportunity presented in the death of my honored and beloved friend, Mr. William A. Booth, to call special attention to these men as a class. We mourn the loss of one, who for a long time has been one of their most worthy representatives, and we may well consider the debt which the Church and the community and the world owe to them. Their service is one of the most disinterested that it is possible to conceive of. They receive no compensation, and yet year after year, decade

after decade, and sometimes, as in the present case, for a whole generation, they bring to the work of missions, or Bible distribution, or hospital administration, a grade of financial or legal ability which in ordinary secular avocations would claim the largest remuneration. It has become the pastime of a certain class of newspaper critics to berate or deride the organized work which these men direct or control, as if they were either groups of incapables or were morally recreant to their sacred trusts. Yet their judgment is valued in the most important secular matters. They are trusted as presidents of banks, or directors of railroads, or other great corporate interests, and it is only when they come to deal with a work for the love of Christ and of disinterested love for their fellow-men, that they are made the sport of ignorant and shallow misrepresentation.

I am glad to believe, however, that within the bounds of the Church and among those who best know their value and their service, they are honored and beloved. Every denomination has its worthy representatives of this class, to whom all the great lines of its Christian work are entrusted, while many independent eleemosynary organizations count their worthy leaders and managers in this roll of honor. There have been ages in the history of the Church when Christian service was confined almost exclusively to priestly classes or conventual orders, but today we thank God for the Christian layman, who with hand and tongue and pen moves freely among the masses of men, bearing aloft the cross of Christ with no other credentials than those which attach to a sincere believer, and who accepts as his commission the last words of the Gospel revelation, "The Spirit and the Bride say, 'come,' and let him that heareth say, 'come.'"

I should be recreant to my sense of duty should I fail to acknowledge my personal indebtedness to some of the noble laymen with whom I have had the honor to be associated in the work of the Church :—men who have been sources of strength and joy to me in the humble part which I have been called to act. Twenty-nine years ago, while recovering from impaired health at Rochester, I received a note from Mr. Booth asking me to assume the Secretaryship of the Board of Church Election, of which he was an honored member. That was the beginning of an acquaintance which has constantly deepened my esteem and affection. In the Board of Church Election, in the Presbyterian Memorial work which followed the Reunion, and in the twenty-five years of my connection with the Board of Foreign Missions, I have learned something of the value which the Church should place upon her Christian laymen. It would not be invidious to name such men as Jesse W. Benedict, John P. Crosby, Winthrop S. Gilman, William E. Dodge, and Robert Carter, among those whom I have known most intimately, and whose high characters have left indelible impressions upon me. But personally he, who was the first in my acquaintance and who has continued among us even until now, has been to me preeminently a counsellor and a father. I have never had a doubt of his warm friendship, and it was the more valued for the belief I had that it was subordinate to his sense of duty to God. Never have I known a more sturdy and unflinching honesty and courage of conviction. And yet it was also coupled with a calmness and courtesy of manner which were equally marked. From his first connection with the Board of Foreign Missions, twenty-five

years ago, Mr. Booth came to be regarded as a wise counsellor, because he added to a large experience, a judicial fairness and an unoffending frankness. He was characteristically modest in discussion, and would generally wait until the opinions of others had been expressed, when in few words and with great kindness and dignity he would offer his views and give his reasons. As Chairman of the Finance Committee for several years, his work was done conscientiously, and sometimes laboriously, and it was always noticeable that between an extreme caution on the one hand, and an optimistic confidence on the other, he usually pleaded for a wise medium, though rather leaning to an advance.

With a naturally hopeful temperament which was not chilled by advancing years, he added to his careful business calculations a margin of faith in God and in that favoring providence which for a century has so remarkably attended the work of Foreign Missions. It has often been a wonder to many how, with all the burdens of an extensive business or the presidency of a bank, Mr. Booth could engage in so many great causes of benevolence. He was for many years a Director of the New York Bible Society, a member of the Seamen's Friend Society, President of the Children's Aid Society, and at one time President of the American and Foreign Christian Union. He was a Director of Union Theological Seminary, and a Trustee both of Robert College at Constantinople and of the Syrian Protestant College at Beyrout. As he had visited the Levant, his interest in the educational work in the Turkish Empire was intelligent and comprehensive. Other important trusts might be added.

In the Board of Foreign Missions, and presumably in other

similar trusts, he was always found on one or more important committees, and yet by his rare system he was through all these years a model of promptness and fidelity. And what seems to me most remarkable is that, in the review of these twenty-five years, I remember no one instance in which he ever complained of being called to undertake too much. Fidelity marked even the latter years during which he resided at Englewood. To most men it would have seemed hard that one who had passed the limit of fourscore years should be compelled to hurry away from late Board meetings to catch a train for New Jersey, but this was done, year after year, and that even after the development of unmistakable signs of disease. With no little astonishment we learn that he has often, within the past year, come to the city to attend meetings of the Board, when his pulse was ranging from 150 to 160 beats! He was possessed of a strong constitution and an iron will, but one of his latest messages to the Board showed that stronger even than these was the paramount love he bore to that service of the Master, in which he had so long engaged.

I have touched upon one chapter only of a very complete and rounded life, Mr. Booth held an enviable place as a high-minded and philanthropic citizen. He was highly honored in the circles of business men. He had a large part in various organized interests, civic and commercial. He never knew the two-faced ethics, that would draw a distinction between the Christianity of the Sabbath and that of the counting-room. How noble a record has he borne as an officer and supporter of the Church! I remember how, though with great inconvenience on account of removals, he still retained his relations with the Fourteenth

Street Presbyterian Church, showing that, at a point where so many fail, he considered duty higher than personal interest. I have seen the deceased occasionally in his family, and there the symmetrical picture of his life in its other phases seemed touched with a still more exquisite and tender beauty. And at last the sunset was gilded, and without a cloud, and the end was peace, and what more can I say? The very acme of human life has been reached. What more can be given to mortals than to live ninety years without reproach and in peace; to have enjoyed and illustrated the love of God in Christ; to have led a life of rare and disinterested usefulness, making the world better for living in it; to have enjoyed the honor and esteem of a large circle in the community and in the Church; to have seen his children and his children's children grow up in usefulness and in honor, and at last in ripe old age to have fallen asleep in Jesus! Earth has nothing better than this to give, and best of all is its assurance of a glorious life to come.

I have a twofold motive in this imperfect sketch. I am moved by gratitude and affection to lay a tribute on the tomb of a noble friend. But I wish also to emphasize the example which he has bequeathed to young Christian laymen everywhere in the Church. We hear on every hand the almost despairing cry, "How shall that best and most potential ethic, the Gospel of Christ, be brought to bear upon the vexed question of sociology at home, and how shall the degraded millions of other lands be reached?" One thing is certain, a clerical and official type of Christianity alone cannot suffice. The world needs an earnest and consecrated ministry, but it needs aggressive influence and

power in the rank and file. This age calls perhaps especially for able and devoted Christian laymen ; and it opens the way for them and will warmly welcome them. Wanted, men in the walks of business life who will preach the Gospel, and live it, too ; men who will prize the Kingdom more than the show of wealth ; men who will make money as stewards of God ; men who, like Barnabas, will lay their possessions and their labor on the same altar !

AMERICAN SEAMEN'S FRIEND SOCIETY.

The following minute was adopted by the Board of Trustees of the American Seamen's Friend Society on February 26, 1896 :

" William Agur Booth was born on November 6, 1805, and died on December 28, 1895. For seventy-one years, he was engaged in active work, his success in business affairs leading to his election to a seat in the boards of directors and trustees of many corporations, both secular and religious. His fidelity to trusts of all kinds was as marked as his loyalty to personal friends or his devotion to his household. Wisdom in personal and public counsel was a striking characteristic of Mr. Booth, and few men have been more frequently requested to give advice than he ; his clear mind and sound memory aiding his fine judgment to the very last.

He was a Christian of firm faith and rich experience, a toiler in the Lord's vineyard, an office-bearer in the Church, and an active promoter of every good cause.

Of the American Seamen's Friend Society he was a Trustee from May 10, 1852, until his death, and its President from 1856

to 1873. In both positions, he was eminently useful, because his interest in its work was sincere and strong. This society is grateful for his services and honors his memory."

BOARD OF FOREIGN MISSIONS OF THE PRESBY- TERIAN CHURCH.

Minute on the death of Mr. William A. Booth, adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America, January 6, 1896 :

"The Board having attended the funeral of Mr. Booth in a body, in accordance with a resolution adopted at its special meeting held December 30, 1895, desires also to express, in permanent record upon its Minutes, its affectionate regard for his memory, and its profound sense of loss to those councils in which he had so long borne a part. Mr. Booth was appointed a member of the Board at the time of the Reunion of the Presbyterian Church, and when already within five years of the age commonly regarded as the limit of human life. Yet for a quarter of a century he has continued in unabated usefulness in the administrative work of the Board ; and although in his latest years there were evidences of physical weakness, there were no indications of decline in his mental powers.

"Not many months have elapsed since in one of the discussions of the Board, Mr. Booth made a statement of its financial condition and outlook, which surprised all its members by its clearness and its comprehensiveness.

"The Board would record its high appreciation of the courtesy

which marked his discussions in the Board and his personal intercourse with its members from the beginning to the end of his work among us. His opinions were valued the more for their moderation and for that power of understatement which generally characterized his utterances. He was remarkably free from prejudices, and his judgments seemed always based upon what he regarded as truth and duty. His regularity of attendance and his fidelity to the various trusts imposed upon him were worthy of all praise ; and that notwithstanding the numerous and multifarious burdens which he bore in other missionary, educational, and eleemosynary organizations.

“Sensible of its great loss by the removal of this venerable and beloved associate, the Board can only pray that his mantle may fall upon others, and that the example which he has left may prove a valuable lesson in the Church and in the community, leading many to take up and bear onward the standard of the Cross with like zeal and devotion. The Board would tender its heartfelt sympathy to the members of the bereaved family.

“And it hereby directs that an official copy of this action be transmitted to them.”

SYRIA MISSION.

BEYROUT, February 15, 1896.

The members of the Syria Mission, assembled in their Annual Meeting, Feb. 10th, 1896, would place upon record their sense of the great loss the missionary work in Syria has suffered in the decease of Mr. William A. Booth. For many years, he has been identified with the various departments of work conducted

by Americans in Syria. In 1860, when twenty thousand (20,000) refugees from the massacres in the Interior were in Beyrout and in extreme want and suffering, he organized and directed the work of raising large sums of money in the United States, which were transmitted to the Anglo-American and German Relief Committee in Beyrout. In 1864, he was the chief adviser and promoter of the fund raised by a member of the Mission for building the Beyrout Female Seminary. He was an invaluable counsellor in the founding of the Syrian Protestant College, and the President of the Board of Trustees from the outset in 1863, until the day of his death. He aided, by his wise counsels and liberal gifts, in the erection of various Church edifices, and in scholarships and permanent funds in the College. His hospitable home has been open to the entertainment of not a few of our number, during the past forty years, and his personal knowledge of Syria as a mission field has been of the greatest value in his long connection with the Board of Missions. His great experience of men and things, his wisdom in counsel, his moderation and unvarying courtesy, his faith in God and belief in the ultimate triumph of the Gospel, with his kindly and benignant bearing towards all, and his affectionate interest in all Christian laborers, made him eminently efficient in his official services and tenderly loved by his friends. We would praise God for having given the Church and the world such a man, and for having kept him here so long. We would send to his aged brother and his children and children's children our united and cordial sympathy.

On behalf of the Syria Mission,

HENRY H. JESSUP,
Stated Clerk.

SYRIAN PROTESTANT COLLEGE.

At a meeting of the Faculty of the Syrian Protestant College, held Jan. 7, 1896, it was resolved :

(1). That it is with deep emotion that the Faculty has received the tidings of the sudden death of William A. Booth, Esq., the late President of the Board of Trustees. We recall the fact that it was in the drawing room of Mr. Booth that the meeting was held in May, 1863, which resulted in the organization of our Institution. His sagacious counsels had a large share in framing the constitution, and shaping the policy of the new enterprise. By the unanimous wish of its founders, he was made the first President of the Trustees, and for thirty-two years he has fully justified the confidence then reposed in his judgment and insight. His visit to the Institution in Beyrout in 1869 enabled him to judge, by personal observation, of its wants and difficulties, and the best ways of meeting them. His liberality led him, as a sequel to this visit, to establish the "Theodore Publication Fund," as a memorial to his son, who died in Beyrout, during the visit of his parents. This Fund has contributed, wholly or in part, to the publication of the following works : Natural Philosophy, Meteorology, Dr. VanDyck's Chemistry, Dr. Lewis' Chemistry, Chemical Analysis, Anatomy, Anatomical Atlas, Physiology, Hygiene, Pathology, Razi on Small Pox, Physical Diagnosis, the Flora of Syria, Palestine and Egypt, the Hymn and Tune Book, and Smiles' Self Help in Arabic, and the Flora of Syria and Palestine, and Analysis of Sentences in English, and an Arabic and Latin

Grammar and Reader. This Fund has been augmented by the avails of the first edition of the Arabic translation of Mosheim's Church History, and by three hundred copies of the Arabic Concordance to the Bible ; the Fund, in view of these donations, undertaking the important task of reprinting these works when necessary. Beside a considerable increase of the capital of the Fund, through its investments in these books, it transferred in 1883, with the consent of its founder, and the authorization of the Trustees, four hundred Turkish Liras, to assist in the establishment of the Library Fund of the College. The Faculty feels deeply the great loss sustained by the Institution through the death of one who has contributed so much by his gifts and his counsels to every step of its development, and whose interest in its welfare continued to the last. We are well aware that this distant enterprise was but one of the many to which he gave his money, his time, his solicitude, and his wisdom. In offering to his family our tender sympathy at the sundering of a tie which held him so long and so strongly united to us all, we feel that they, as well as ourselves, have, in the multitude of his labors and the rich fruits garnered from them in his lifetime, and to be reaped in successive harvests in years to come, a source of consolation seldom given so fully to those who mourn.

(2). That a copy of the above resolution be transmitted to the family of the deceased.

In behalf of the Faculty of the Syrian Protestant College.

GEORGE E. POST.

ROBERT COLLEGE.

MINUTE.

The death of Mr. William A. Booth, on the 28th of December, 1895, removed the last of the original incorporators of Robert College. The warm personal friend of Mr. Robert, and his associate in other forms of religious and philanthropic activity, he was interested from the first in the plan and work of this institution, and by his intelligence, his prudence, his sound judgment, and his strong faith, he rendered to it important service. By his acquaintance with its history from the outset, as well as with the religious and social conditions of the Turkish Empire, he was peculiarly fitted for the position of President of this Board, to which he was elected at its first meeting, on the 4th March, 1864, and which he held until his death. In this as in other forms of Christian effort he strongly attached to himself those who were associated with him, by his unfailing courtesy and consideration, as well as by the confidence which they reposed in his calm wisdom and his entire sincerity of purpose. The Trustees, deeply regretting that the College must hereafter be deprived of his services, desire to put on record this expression of their high and affectionate regard for him, their thankfulness that his life was so long spared and that the end thereof was peace, and their respectful sympathy with his family in their bereavement.

A true copy.

EDWARD B. COE,

Secretary.

CONSTANTINOPLE BIBLE HOUSE.

At a meeting of the Trustees of the Constantinople Bible House, January 20th, 1896, the following Minute was adopted upon the death of WILLIAM A. BOOTH :

Mr. William A. Booth had enlightened and comprehensive views of Missionary work in all lands. He served on Mission Boards with rare fidelity and efficiency for a long series of years. His gifts were discriminating and liberal. It can, with some assurance, be affirmed that in extent, variety, length and unbroken continuity, his voluntary labors at home for missions abroad, have probably not been exceeded by any layman in the history of the American Church. But, while he was interested in Foreign Missions at many points, he devoted special attention to the spread of the Gospel in the Turkish Empire ; and here his affections and personal services, for some thirty years, centered chiefly around three Institutions, Robert College, the Syrian Protestant College, and the American Bible House at Constantinople. In the foundation and development of each he had a prominent part.

It was in the summer of 1866 that the Rev. Isaac G. Bliss, D. D., then agent in the Levant for the American Bible Society, sought the counsel and aid of Mr. Booth, to establish at Constantinople a Bible House, which should be the repository of the Scriptures in the native languages and the centre for colportage work in that part of the world. The design also contemplated suitable and permanent accommodations for the representatives of the British and Foreign Bible Society, the American and the English Tract Societies and any similar religious organizations located at

the Capital, with rooms likewise for the missionaries of the American Board. The Bible House in this country did not deem it advisable to undertake this work in its corporate capacity, apprehending possible future complications with the Turkish authorities, or other local opposition ; but leading members of the Society became subscribers and also incorporators of the enterprise.

Largely through the efforts of Mr. Booth, a charter was obtained under the Laws of the State of New York, and a Board of prominent laymen of different denominations was organized. Mr. Booth consented to assume the office of Treasurer and Secretary, and diligently discharged these duties until the date of his death, December twenty-eighth, 1895. The minutes of the last meeting, read to-day, are in his familiar handwriting. In 1869, he personally visited Constantinople while the building was in process of erection. During all these years, the Bible House has grown in influence and importance. Additions have been made to the first structure ; further property has been secured ; and a Chapel has been erected, where services in Turkish and other languages have been maintained, the expense being provided by revenues from the general rental. The Bible House occupies a convenient and commanding site in Stamboul, and although its object is not misunderstood by the Turkish Government and its work has met many hindrances, it has been enabled to carry out increasingly the purpose of its founders, and it promises, when the present fanatical times have passed, to prove still more one of the most direct and potent agencies for the Evangelization of that portion of the East. Mr. Booth watched, with solicitude, the various steps by which the success already enjoyed

has been attained and his wise and fostering policy has continually commended itself to this Board. One of his last services was to assist in securing adequate protection for the title to the property and he had the satisfaction of leaving the treasury free from debt and with a surplus for immediate demands. The Constantinople Bible House will stand as another of the Institutions to be long recognized as owing much of their original conception and prosperous development to the clear foresight, judicious administration and unceasing helpfulness of our late revered and beloved associate.

Signed by
D. STUART DODGE,
Secretary.

JOHN S. KENNEDY,
President.

UNION THEOLOGICAL SEMINARY.

At a meeting of the Board of Directors of the Union Theological Seminary, held January 14, 1896, the following minute was adopted :

MINUTE.

On the 28th day of December, 1895, at his home in Englewood, New Jersey, surrounded by his immediate kindred, our revered father, associate and friend, Mr. William A. Booth, in the ninety-first year of his age, "meekly gave his being up, and went to share that holy rest which waits a life well spent."

The Board of Directors of Union Seminary, bowing submissively to the Divine visitation, hereby do record their sense of

bereavement and their high appreciation of the many and rare qualities of mind and heart which easily placed Mr. Booth among the foremost in Christian citizenship ; a human standard of human excellence.

Mr. Booth was elected a Director of this Institution on the 14th day of November, 1860, filling the place of Mr. Caleb O. Halsted, then recently deceased. Of those who then composed the Directorate, only three survive, viz., Charles Butler, LL. D., Rev. George L. Prentiss, D. D., and Mr. Salem H. Wales. With characteristic zeal and fidelity, Mr. Booth addressed himself to the active duties of his office. He was at once made a member of the Finance Committee, where his large experience, sound judgment and wise counsels enabled him to render eminent service in the management, not only of the financial, but of all other departments, through the Civil War period and continuously thereafter.

By reason of his advanced age and distant residence, Mr. Booth's personal intercourse with the Board in later years has been subject to these limitations, but to those who through long years of close intimacy have walked with him in the marts of commerce, amid the rugged scenes of public alarm and of national peril, in the more congenial fields of benevolence and philanthropic enterprise, or in the tranquil paths of Christian beneficence, his exemplary life and symmetrical character, combining in such degree and beautiful proportion the gentleness and grace of a Christian spirit with the sterling qualities of a vigorous and forceful manhood, will be an abiding inspiration ; and his uniform courtesy, his habitual self-command, his genial

fellowship and his genuine friendship will all be cherished in grateful and affectionate remembrance.

(Signed)

CHARLES BUTLER,

E. M. KINGSLEY,

President.

Secretary.

CHILDREN'S AID SOCIETY.

At a special meeting of the Trustees of the Children's Aid Society, held January 2nd, 1896, the following was unanimously adopted :

WHEREAS, William Agur Booth, having fallen asleep, December 28th, 1895, at the end of a long and Christian life, the Children's Aid Society desires to have placed on its minutes this record as a memorial of his worth, so that in future times new members of our Board may know of his goodness, and the memory of his love and his labors may be perpetuated. During thirty-two years, from 1860 to 1892, he was the President of our Society. Always active and vigilant, no weather or feebleness detained him from duty. Wise in counsel, gentle in admonition, prudent in presiding, gracious in association with his fellow Trustees, and lovable to all the little folk under his care, his memory is a bright and shining light in a dark place.

May his example be our inheritance !

(Signed)

D. WILLIS JAMES,

CHARLES LORING BRACE,

President.

Secretary.

NEW YORK SABBATH COMMITTEE.

31 BIBLE HOUSE,
NEW YORK, Jan. 23, 1896.

At a meeting of this Committee, held today, the following minute was adopted, and ordered to be put upon the records, and a copy to be sent to the family of Mr. Booth :

The members of the New York Sabbath Committee desire to pay their sincere tribute of respect to the memory of their late honored associate, Mr. Wm. A. Booth, who recently passed from earth at the advanced age of fourscore years and ten. Mr. Booth was one of the founders of the Committee. By his wise counsels and faithful services, he contributed largely to the success which marked the efforts of the Committee from the beginning. He was clear and firm in his convictions, yet ever courteous in the expression of them. While for a number of years past his absence from the city and the infirmities of age have prevented his taking an active part in its work, his interest in the Committee and in the cause which it represents continued until the end. His earthly life closed serenely as he fell on sleep and entered into the rest of the people of God.

Attest.

W. W. ATTERBURY,
Secretary.

THE PRESBYTERY OF NEW YORK.

April 19, 1835, Mr. William A. Booth, then a young man of thirty years, was ordained an Elder in the Brainerd Presbyterian Church, New York. May 20, 1851, he was installed an Elder in

the Fourteenth Street Presbyterian Church, in which capacity he continued to serve, until his translation, December 28, 1895. The Fourteenth Street Church being the successor of the Brainerd Church, he was an Elder in what was essentially one Church, for more than sixty years. This period is not more remarkable for its length, than for the variety and worth of its services. The Sessional Records tell of his spirituality, fidelity, and ability. The Sunday School found in him a valued worker, because of his knowledge of the Word, and uprightness of character. The Financial Records of the Church show a generous and constant supporter, as well as a wise counsellor. No records can narrate what he was to, and did for, hosts of young men and women, who turned to him for guidance and encouragement. Our beloved and venerated Dr. Shedd has often spoken of the way in which this earnest laborer, under God, brought him to Christ. Business and professional men now living tell the same story. Important as such work is, it is not the only service of this brother. The "New York Independent" said, "There is scarcely a single missionary, charitable or benevolent interest of any kind in this country or foreign lands that will not feel a personal loss in the death of William A. Booth." As Vice-President of the Seamen's Bank for Savings and President of the Children's Aid Society, he rendered invaluable service to the poor, and the children of the poor. His interest in, and service for, foreign missions were notable. Vice-President of our Board of Foreign Missions, and Chairman of the Finance Committee, his zeal was unabated to the end. He was President of the Board of Trustees of Robert College, Constantinople, and of the Syrian Protestant College, Beyrout. A

Director in Union Theological Seminary, he was also closely identified with the Seamen's Friend, and The American Tract Societies. In all of these, and others which might be mentioned, he was not only a counsellor, but a worker. To recount the positions which he held on religious, educational, and philanthropic work, it might have seemed as if this were the occupation of his life. He was known however in the great business world. Here he commanded the respect of his associates and competitors by his ability and probity. Fittingly might it be said of him, that he was "diligent in business, fervent in spirit, serving the Lord."

Presbytery recounts his life and service, that we may express our profound appreciation and gratitude. We would remind our Elders of his simple faith, devoted labor, and warm friendship. Whilst we commend his bereaved family to the God of all comfort, we also rejoice with them in such a triumph of grace.

I hereby certify that the foregoing minute was adopted by the Presbytery of New York at its meeting on February 10th, 1896. Record, Vol. 16, pp. 342-345.

GEORGE W. F. BIRCH,

Stated Clerk, Pres. of New York.

New York, February 12th, 1896.

THE FOURTEENTH STREET PRESBYTERIAN CHURCH.

April 19, 1835, Mr. William A. Booth, then a young man of thirty years, was ordained a Ruling Elder in the Brainerd Presbyterian Church, New York. May 20, 1851, he was installed an

Elder in the Fourteenth Street Presbyterian Church. In this capacity he continued to serve, until his translation, December 28th, 1895. As the Fourteenth Street Church is the successor of the Brainerd Church, he served, in what was essentially the same Church, over sixty years. This period is not more remarkable for its length, than for the variety and worth of its labors. Steadfast in the faith, wise in counsels, zealous in winning and upbuilding souls, he was to the last an unwavering and an unwearied toiler. A stranger to discouragement, his hope was as buoyant, and his judgment as clear, even to the last, as when he first gave himself to the Lord, under the ministry of Dr. Samuel Hanson Cox, in 1830. The Sessional Records attest to his spirituality, ability and fidelity. The Sunday School found in him an able teacher of the Word, and a splendid example of its power to purify and make strong.

The Financial Records of the Church show that liberal and constant support backed his measures. Only the recording angel can tell what he was as personal friend to young men and women who turned to him for guidance and encouragement. Under God, the venerated Dr. William G. T. Shedd constitutes one such star in his crown of rejoicing. Other professional and business men, yet living, recount with gratitude their debt to him.

He was one of that remarkable group of men, who gave to this Church that wondrous blending of spirituality, activity, and harmony which characterizes her even today, after the lapse of years, and innumerable changes. The Church, he loved so tenderly, and served so long, feels deeply her bereavement, and expresses her profound gratitude to Almighty God for this devoted life.

The truest tribute she can offer to his memory will be her more thorough consecration to Christ and His work. Her people and Pastor unite with his family in tender Christian love and true sympathy, commending them to the God of all comfort, awaiting the hour when the Father's hand shall wipe away all tears from their eyes.

WOODLAWN CEMETERY ASSOCIATION.

At a meeting of the Board of Directors of the Woodlawn Cemetery, held at the office of the Board, Monday, December thirtieth, 1895, the following Minute in regard to the death of Mr. William A. Booth, its President, was unanimously adopted :

In view of the death of Mr. William A. Booth, it is befitting that this Board of Directors should express and record its feeling of profound grief and its deep sense of bereavement, occasioned by the event which has removed a man who, on the creation of this Corporation, became its first President, was re-elected in each succeeding year thereafter by the unanimous votes of his associates, and, while still holding the presidential office, died, on the very day which completed the thirty-second year of the organization of the Cemetery.

The selection of Mr. Booth in 1863 to guide the fortunes of the young association which he had helped to form, was a very happy one. His habits and training, his capacity for the management of affairs, his gentle manners, and above all his enthusiastic confidence in the success of the enterprise, all peculiarly fitted him for the position. He entered upon his duties when middle age was fast advancing to old age, but in the very prime

of his powers, and such was the wonderful fibre and grain of his constitution that those powers never became impaired. Age brought no weariness or infirmities to his body, nor did it in the least enfeeble his mind. He was as clear and strong in his intellect, as sound in his judgment, as equable in his temper, as impartial in his rulings, as capable of sound decision in perplexing and doubtful matters at the age of ninety years, when he presided for the last time over this Board, as on that day thirty-two years ago, which witnessed his installation as President. His work in life has been crowned with success, and beloved and venerated by us who remain, he has passed on to his exceeding great reward.

A true copy.

(Signed)

J. HUGH PETERS,
Secretary.

JAMES D. SMITH,
President.

The directors of the Woodlawn Cemetery Association placed in the office upon the Cemetery Grounds a Bronze Tablet, with the inscription :

IN MEMORIAM.

WILLIAM A. BOOTH,

FIRST PRESIDENT OF WOODLAWN CEMETERY.

He served in his office faithfully and continuously from the organization of the Cemetery, December 29th, 1863, until his death, December 28th, 1895, thirty-two years.

NEW YORK LIFE INSURANCE COMPANY.

At a stated meeting of the Board of Trustees of the New York Life Insurance Company, held at the Home Office of the Company on the eighth of January, 1896, it was unanimously resolved, that the following Minute be spread on the Minute Book of the Board, and that a copy of the same be sent to the family of the late Mr. Booth :

On November thirteenth last, this Board adopted a Minute, expressive of the love and esteem of its members for their aged associate, William A. Booth, who on November sixth attained his ninetieth year. A few days later, Mr. Booth asked for a copy of the Minute, and when a handsomely engraved and framed copy was sent him, he had it hung in his private room, and by frequent references to it, showed how highly he prized this expression of his associates. When this action was taken, Mr. Booth was present with us, and the burdens of ninety years seemed to rest so lightly upon him, that none of us supposed the end was so near. But it was his last meeting with us, and on Saturday, December 28th, after a brief illness, he passed away. There is but little to add to the Minute, already made, except to express our sense of loss in his death, and to extend to his family the assurance of our sympathy in their bereavement. Mr. Booth's business life, in this city, covered a period of seventy years, during thirty-two of which he was a member of this Board. The careful attention he gave to the business of this Company was an index of those qualities of mind and heart which made him the valued officer or trustee of so many financial, educational and charitable institutions, to which in his later years he devoted the most of his time and strength.

In other corporate bodies, as well as in this Board, his wise counsels will be missed, and there, as here, the memory of his life will be an incentive to faithful and honorable service in every worthy cause.

A true copy.

(Signed)

CHARLES C. WHITNEY,

Secretary.

JOHN A. McCALL,

President.

NEW YORK LIFE INSURANCE COMPANY,

346 and 348 Broadway,

NEW YORK, Feb. 10, 1896.

DEAR SIR :

In testimony of the esteem in which your dear father was held by his associates, I have to transmit to you the following extract from the Minutes of the Loss Committee of the New York Life Insurance Company, January eighth, 1896 :

“At this meeting, announcement was made of the death of the venerable Chairman of the Committee, William A. Booth, which occurred at Englewood, N. J., on December twenty-eighth, 1895. Mr. Booth was born November sixth, 1805 ; was elected a Trustee of the Company in 1863 ; was appointed a member of the Loss Committee in 1869, and its Chairman in 1870.

It was voted that a minute be made in the records of the Committee, expressive of the loss sustained in the death of one who had presided over its deliberations so long, with such signal ability, and with such uniform courtesy. His punctuality in attend-

ance, his devotion to duty, and his wisdom in counsel will cause him to be long remembered by his associates, and have set a high standard for their emulation."

Of course the regular action of the Board of Trustees was duly communicated to you and other members of your family.

Sincerely yours,

DWIGHT BURDGE,

Secretary of Committee.

SKETCH OF THE EARLY HISTORY OF THE SYRIAN
PROTESTANT COLLEGE AT BEYROUT, WITH A
REFERENCE TO THE ROBERT COLLEGE AT
CONSTANTINOPLE.

DEAR SIR :

You are respectfully invited to attend a Meeting of Gentlemen, at 8 o'clock on Friday Evening, the 15th inst., at the residence of Mr. Wm. A. Booth, No. 19 East 14th Street, to hear statements in reference to the present encouraging openings of Providence, for the promotion of Education among the Arabic-speaking races of the East ; particularly in regard to the Establishment of a Protestant College at Beyrout, Syria, an object deemed of special importance at this time. No Subscriptions will be proposed at the Meeting.

Yours truly,

WILLIAM E. DODGE,

DAVID HOADLEY,

SIMEON B. CHITTENDEN,

WILLIAM A. BOOTH.

NEW YORK, May 12th, 1863.

In the summer of 1863, Rev. Daniel Bliss of the Syria Mission came to me, and asked my co-operation in raising a fund of sixty thousand dollars, (\$60,000), to establish an institution of higher education, than they then had at Beyrout. He said that education had proceeded so far in Beyrout, that it was now necessary to have a higher class institution for the education of boys and young men, and for this purpose he wished to raise a sum of \$60,000.

I agreed to co-operate with him in the work ; and one of the first things to be done, was to obtain a charter, if possible, under the Laws of the State of New York, for a collegiate institution.

I applied to Mr. Jesse W. Benedict, counsellor-at-law, to see if such a charter could be obtained, under the General Act of New York, and, if so, for him to draw it up. He found that it could be established, under the Laws of New York, and he drew up a charter for the purpose. I then submitted that charter to Mr. Charles A. Davison for further correction, and he made some improvements in it. I then went to the Hon. Samuel J. Tilden, and told him that I wanted him to give \$250 to establish a College at Beyrout. Mr. Tilden and I had been associated together in railroad enterprises for a number of years, and he looked a little downcast at my request, and I said, "I want you to take this charter, revise it, and make it perfect, which will be equivalent to the \$250." He smiled, and said that he would do it with great pleasure. He did so, and made essential improvements in it ; and thus was formed the charter under which the College has existed. The Law of New York, at that time, gave the privilege of holding only \$75,000, personal and real estate. It became

necessary, therefore, to go to the Legislature to get the privilege from them of holding a larger amount. This was granted by the Legislature, and the bill was in the hands of Governor Seymour, at the adjournment. I asked Dr. Bliss if the bill was signed. He said that of course it would be. I said, possibly it may not be. He wrote to Albany and learned that the Governor had some objections to the bill. I requested him to go to Albany, and to say to the Governor, that the College was helped by such men as Messrs. James Brown and Erastus Corning, his particular friend, that the bill and the charter had been prepared by Mr. Tilden. He went, made his statement to the Governor, and the Governor said, "Did Mr. Tilden prepare the charter?" "Yes." "You come here at three o'clock, and I will see." At a quarter to three he went, and the Secretary said, "Your bill is signed." The charter was thus obtained from the State of New York, on the fourth of May, 1864.

Dr. Bliss, during these months, had labored to secure the fund, and had been successful, so that during the year 1864, he had raised a fund of \$90,000.

In the autumn of 1863, my Wife and I attended a meeting of the American Board of Foreign Missions, at Springfield, Mass. While there, we met Mr. and Mrs. Wm. E. Dodge, who stated that their son, D. Stuart Dodge, had recently graduated from the Seminary, and was going on a foreign mission. In returning from Springfield, in the cars, my Wife suggested that it would be well for Stuart Dodge to connect himself with this College. We talked the matter over, and both agreed that it would be a very excellent thing for Mr. Dodge, and the College.

A few days afterward, Mr. Bliss called at my house, and my Wife told him of the conversation. He came to see me about it, and I expressed to him my views very fully. He conferred with Mr. and Mrs. Dodge, but they did not favor it. He then went to Boston, and conferred with Dr. Anderson in regard to it, and Dr. Anderson and he came on to New York, to see Mr. Dodge, Sr., in regard to it. Dr. Anderson stayed at Mr. Dodge's, and Mr. Bliss at my house. Dr. Anderson was to try to persuade Mr. Dodge to consent to have Mr. Stuart Dodge connect himself with the College, but Dr. Bliss came to me the next day, and said that he had not succeeded, as they were determined that Mr. Dodge should be a missionary. I was well satisfied that it would be wise for him to connect himself with the College, and said to Mr. Bliss, "Wait a little, and they will agree to it." After about a month, Mr. Stuart Dodge decided that he would connect himself with the College as one of its Professors. From that time to the present, he has been most devoted to its interests, giving large sums of money, wise counsel, and very earnest attention, and has been a most valuable friend to the College.

Dr. Bliss returned to Syria, and purchased about four and one-half acres of land, at the east end of Ras Beyrout. He said that there were some twelve acres more adjoining on the west, which might be purchased, and I urged the purchase of that twelve acres before it was known that the purchase of the four and a half acres had been made.

That ground was purchased, so that the College had about seventeen acres of land. Within these, there were some five or six gardens of one-half to one acre each. These were subse-

quently bought, all but one piece, and now give the College about seventeen acres.

On these, were immediately erected the main College building, subsequently a medical building, an observatory, the President's residence, a memorial hall ; and these are the buildings on that ground for the use of the College. Immediately on Dr. Bliss' return to Beyrout, in 1864, the College was organized by the election of its Professors. I applied to Dr. Wm. M. Thomson of New York, to take charge of the medical department. I had urged the connection of a medical department with the institution because, I thought that, if, at any future time, there should be any objections on the part of the Turkish authorities to the College, the medical department would be apt to give it favor in the eyes of the people. Dr. Thomson, after considering the matter, did not see his way clear to return to Syria, and I then applied to Dr. George E. Post. He expressed an inclination to go, if the consent of the American Board, of which he was a missionary, could be obtained. I wrote to the Secretaries at Boston. They declined to release him. I wrote again, the second time, urging it most strongly, and they replied that if Dr. Post wished to accept the position in the College, they would consent. Hence Dr. Post became connected with the Medical Department of the College, and has rendered the most valuable services in that connection, and the Medical Department has proved a very important part in the work of the College.

In 1863, at the same time that Dr. Bliss came to establish the College at Beyrout, Mr. C. R. Robert, in connection with the

Rev. Dr. Cyrus Hamlin, decided to establish a similar institution at Constantinople. Mr. Robert availed himself of the legal information I had obtained in the formation of the charter, and formed the charter for his institution from the one we had obtained, and at the time of the action of the New York Legislature, both institutions were incorporated by the same act. The two institutions, formed thus, at the same time, have gone on in these twenty-five years, each with about the same number of students, about the same amount of property and of endowment, and have done an equally valuable work in the respective nationalities that they were established for.

The Robert College has had a great influence upon the Bulgarian people, and has helped very largely to establish their nation, and, in doing so, has modified the politics of Europe.

Mr. Robert devoted a large part of his time, during the last ten years of his life, to the interests of the College, and gave to it not far from three hundred thousand dollars (\$300,000), including his bequest.

Both Colleges are distinctly Protestant and religious in their teaching, and both are well equipped with competent professors, and teachers, and both have trustees in New York, who control the institutions.

I have been President of the Board of Trustees of each College, from the commencement. I visited Beyrout in 1860 and 1869, and in 1869 advised in regard to the purchase and improvements of the grounds, and also visited the College, which was then in hired premises, and was highly gratified with my observations. At the same time, by the request of Mr. Robert, I vis-

ited Constantinople, and, with Dr. Hamlin, looked at the site he had purchased for the College building, and consulted with him fully in regard to all his matters. Dr. Hamlin, after several years, left the institution to come to America to raise funds for its endowment, and subsequently resigned his position as President. Dr. Washburn became President, and has continued to this time. He has performed very excellent service.

Dr. Bliss became the President of Beyrout College, immediately upon its organization, and has continued in that position to the present time, and has proved efficient and able in every department of the work. The College at Beyrout, besides its preparatory, medical and classical departments, has an astronomical observatory, a good collection of medical apparatus, a good geological and mineralogical collection, a botanical museum, a zoological museum, a surgical museum, a museum of *materia medica*, an anatomical, pathological and obstetrical museum, and a museum of microscopy. It has also a library of about 4,500 volumes, and with it is connected a Young Men's Christian Association.

The Robert College has no medical department. Within the grounds of the Syrian Protestant College is a Theological Institute, under the care of the Rev. James S. Dennis, D. D. Recently, there has been added a department of archæology. These two institutions have been considered models, upon which other institutions, in missionary lands, have, in later years, been established.

(Signed),

WM. A. BOOTH.

ENGLEWOOD, N. J., July 9, 1889.

BIBLE HOUSE AT CONSTANTINOPLE.

In the summer of 1866, the Rev. Isaac G. Bliss called upon me at my house at Stratford, and said that he had come from New York to see me, to ask me to aid him in establishing a Bible House at Constantinople, somewhat similar to the Bible House in New York.

He stated that it was very difficult to obtain suitable rooms for offices for the different religious societies, and for Bible House work, and that it was very desirable they should be concentrated in one building. I told him that I had my hands full of work, but as he had come sixty miles to get me to assist him, that I would cooperate with him. I said that he should get aid from the members of the Bible Society, and not outside. He said that he had applied to the Secretaries of the Board in New York, and that they had declined to have anything to do with the institution. While they favored his work, they were not willing to connect the Bible Society in New York with the institution, for fear that, at some future time, the institution in Turkey might come into disrepute, and bring disfavor upon them. The uncertainties of the matter were such, that they thought, that, at some future time, the institution might give them trouble, and after repeated efforts on the part of Mr. Bliss, they had positively declined to have anything to do with it, although they favored his making the effort to obtain the funds to establish such an institution. They gave him authority to use his time for the purpose.

I consented to become the Treasurer, and organized the institution under the General Laws of New York. I got attorneys to

draw up a charter, under which the institution has lived all these years. I became the Treasurer, and selected and organized the Board of Trustees for the institution, and Mr. Bliss devoted his time, during the summer months and the autumn, to the collection of funds. He collected about \$56,000, which was placed at interest, and, before it was required to be used in the erection of the building, had accumulated to something over \$60,000.

Mr. Bliss returned to Constantinople, and after a long effort succeeded in purchasing property at Stamboul, upon which he subsequently erected the building. Dr. Bliss labored very hard in the securing of these funds, chiefly in New York and New England, from different denominations.

In 1869, I went to Constantinople, partly to look after the erection of the building. The purchase of the ground had then been completed, and the plans for the building had just been prepared. Those I examined with Dr. Bliss, and corrected them in several respects, put in iron beams, iron shutters, and tried to make the building fire-proof as far as possible. Dr. Bliss proposed to erect the building, seventy feet front and fifty feet deep. I proposed that he should make it seventy deep. He said that he thought that it would be too large, that they would not want it, but finally he agreed to my proposition. The iron beams were obtained from Austria, and the building was erected under the supervision of Dr. Bliss, assisted by Mr. Pettibone.

I remitted the funds as they were needed, but gave directions to Dr. Bliss not to spend any more than the money we had, and to stop work when the money was exhausted. When the building was nearly completed, he wrote me that he wanted some five

or six thousand dollars to finish it. I advised him to apply, for advanced rent for five to seven years, to the American Bible Society, to the British and Foreign Bible Society, and to the Religious Tract Society of London, who were to occupy the building, and I think to the American Board. These parties advanced the rents for five to seven years, and furnished the \$6,000 needed. The building was finished, leaving about \$600 on hand, after it was entirely paid for.

Dr. Bliss had charge of the premises, the renting and the collection of rents for a number of years, without any compensation. After a while, he was in New York, and I stated to him that he ought to be compensated for his charge of the premises. He rather objected, but the Trustees appropriated to him \$250 per annum, for three years previous, and from that time onward, continued to appropriate that sum to him for the care of the premises.

During all these years, the American Bible Society of New York took no special interest in the building, or its work.

Some eight years ago, Dr. Bliss suggested that we might appropriate some of the funds, which by the charter were required to be appropriated to the Bible work in Turkey, to a preaching service, where the Scriptures would be explained. And, thus authorized, he has spent about \$500 per year for that purpose.

Subsequently, it was found necessary to enlarge the premises of the main building, and a chapel was there erected at an expense of several thousand dollars, paid out of the yearly income, and the meeting was transferred to that chapel, and has been conducted there, to the present time, with very satisfactory results, being visited on Sunday mornings by intelligent Turks, from all parts of the Turkish dominion.

At a meeting of the Trustees, January 18, 1886, the following resolutions were passed in relation to this work :

Resolved, That in the opinion of the Trustees, the work under their care at the Bible House should be confined to the holding of services which shall consist of expository reading and teaching of the Scriptures, with a view of advancing their sale and distribution.

Resolved, That the Trustees would refer the question of the temporary use of the room in the Bible House, by the congregation now worshipping there, to the local committee, with power, expressing the wish, that if a church organization has been made, the occupancy will not be for a long period, certainly not beyond a year.

And at their meeting, January 17, 1887, the following minute was adopted :

The Trustees would express their hope that the resolutions, adopted by them, January 18, 1886, have been carried out without creating any difficulty. They consider it important that the Bible House at Constantinople should be kept free from all complications, such as the formation of a church might create.

Subsequently, it was found that the premises required further additions. The fund had accumulated to the extent of about \$20,000, and some further additions were made at a cost of from twenty-three to twenty-four thousand dollars, under the direction of Dr. Bliss. The expense of the work, attending these additions had been paid from annual rents, the institutions above referred to paying their regular rents.

The letters from Dr. Bliss, during 1886 and 1887, stated that the various religious societies, occupying rooms in the building,

asked that the rents charged them should be only nominal, or should be greatly reduced, mainly on the ground that their friends in this country had supplied the funds for the building. The Trustees considered that they were acting under an independent charter, and that they must manage its concerns according to it, and apply any surplus of income to the promotion of Bible work in Turkey. They accordingly passed, at their meeting, January 18, 1886, the following resolutions :

Resolved. 1. That in the opinion of the Trustees, the rents, which should be asked from the different religious organizations which occupy its premises, should be fair and liberal, but in view of their responsibility as Trustees, they do not see that they can favor a material reduction of rents.

Resolved. 2. That the surplus income of the Bible House, after defraying the expense of the Bible service, and incidental expenses, should first be appropriated for the purpose of securing the magazines within the property, and any surplus, after securing these, should be applied in accordance with the constitution.

And again at their meeting, January 18, 1888, the following minute was adopted :

After fully considering the question of rents, as presented in letters of Isaac G. Bliss and others, the Board unanimously adopted the following minute :

WHEREAS, The rents of the Bible House at Constantinople for the past year show a surplus, and

WHEREAS, The Charter of the organization provides that the Trustees may employ that surplus to assist in Bible work throughout that region ;

Resolved. 1. That the sum of \$600, be appropriated for that purpose, to be expended through the different American organizations occupying the Bible House, under the supervision of the local committee.

Resolved. 2. That the Secretary be requested to communicate with the local committee in Constantinople, and request them to look carefully into the matter of rents, with a view of ascertaining whether the rents are fair and liberal towards the American Societies, now occupying our premises, as directed by a resolution of the Board on January, 1886.

In accordance with this action, Dr. Bliss and the local committee ascertained what would be a fair rent for the rooms, compared with the similar accommodations in the city, and fixed the annual rental, at from twenty-five to thirty-three per cent. reduction from the regular rents, thus placing these institutions on the most favorable terms.

In February last, Dr. Bliss died at Assiout, in Egypt, and the premises have now been placed in charge of his son, William G. Bliss.

I have continued, in all these twenty odd years, to act as its Treasurer and Secretary, and to advise in regard to its work and management.

The Board of Trustees in New York, have the entire control and charge of the premises.

The Bible House has been a most valuable one, prominently located in Stamboul, where every person, passing from Pera to Stamboul, must take a full view of it as it stands on the rising ground beyond. (Signed), WM. A. BOOTH.

ENGLEWOOD, N. J., July 9, 1889.



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